

# ROMAN CATHOLIGISM

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# ROMAN CATHOLICISM

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**Forma absolutioris torrens quotientis in vita.**

**M**iseretur tui. &c. Dñe nosse scias per meritum sue passionis te absoluerunt omnes et applicaverunt in hoc parte committitur.

**Forma absolutionis et plenissime remissionis: semel in vita et in mortis articulo.**

[illegible]

Krone, Gü. 1. 11.

# ROMAN CATHOLICISM

OR

*THE DOCTRINES OF THE CHURCH OF ROME  
BRIEFLY EXAMINED  
IN THE LIGHT OF SCRIPTURE*

BY THE

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## P R E F A C E

THIS little work is intended only as a Primer. Hence the matters discussed have to be treated very briefly, and therefore necessarily, to some extent, inadequately. The subject has been as far as possible brought up to date, although as it was necessary to bring the work into an assigned number of pages, it was impossible to attempt to trace the opinions of the Christian Fathers. The writer trusts that this little work may be found useful in the study of a subject of such vital importance at the present day. Persons inclined to go further may usefully read Dr. Blakeney's *Manual of the Romish Controversy*, originally published in 1851, the last edition of which has been issued since 1870. Dr. R. F. Littledale's *Plain Reasons Against Joining the Church of Rome* (S.P.C.K., 1880) is also of great importance, though owing to his High Church views many points are omitted in his work on which Protestants need information. Dr. Salmon's *Infallibility of the Church* is one of the most recent and most valuable contributions to the literature of the subject.

The writer, in citing texts of Scripture, has noted the fact that some passages of our Authorized Version (A.V.) have been modified in the Revised Version (R.V.) of the English Bible. The Douay Version, the English translation of the Latin Vulgate accredited by Roman Catholic authorities, has been always borne in mind, and in proof passages where any real difference exists notice has been called to its renderings.

The illustrations given in the work are all derived from Roman Catholic sources. It is to be hoped the indexes appended may be sufficient for ordinary use.

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THE POPE PROCEEDING IN STATE. (From an engraving published by Papal authorities at Rome.)

## CHAPTER I

### THE RULE OF FAITH

§ 1. **Canons and Decrees of the Council of Trent.** 1. The peculiar doctrines of the Church of Rome are summarised in the canons and decrees of the Council of Trent. The Creed of Pope Pius IV., which embodies these, was promulgated after the close of that Council in a papal Bull, dated November, and published December 9, 1564.

2. The General Council, long demanded by the

Reformers, and insisted on by the Emperor Charles V., was convened by a Bull of Pope Paul III., issued June, 1542.

Its first session was held at Trent in the Tyrol, December 13, 1545, the papal legate presiding. The Council lasted eighteen years, its sessions having been often interrupted. Henry VIII. was king of England when the Council began; Elizabeth had been several years queen ere it terminated. The successive popes of the period were: Paul III., Julius III. (1549), Marcellus II. (1555), Paul IV. (1555), Pius IV. (1559). The Council held sessions in 1546 and 1547. Its place of meeting was transferred to Bologna, where 3 sittings were held under Paul III. in March, 1547, the pope being then on bad terms with Charles V. It was prorogued on September 14. It resumed its sessions in 1551, Julius III. being pope, when it was held at Trent; it was suspended on April 28, 1552, but resummoned by Pius IV. in 1560. It did not however meet till January, 1562, nor begin serious work till the July of that year. Nine sessions were held during Pius IV.'s pontificate. The 25th session, or last session, was held December 3, 1563. The *canons and decrees* of the Council were confirmed by a papal Bull issued February, 1564.

3. Many of the doctrines defined by the Council of Trent had been taught in the Church of Rome for centuries prior to that date, but were rejected as unscriptural additions to the ancient creeds by the reformers of the sixteenth century. Their protest was embodied in various confessions, some issued before the close of the Council. The Confession of Augsburg (*Confess. Augustana*) was drawn up in 1530, and the

Apology by Melanchthon, somewhat later; the Articles of Smalcald were written by Luther in 1537, and the Thirty-nine Articles of the Church of England received their final shape in 1562.

4. The *Catechism of the Council of Trent* was issued in 1566, by Pope Pius V. The drawing up of that Catechism had been approved of in the 24th session (cap. vii.), and in the 25th session (in the *Continuatio*) is mentioned as committed to the care of certain fathers. On some points the *Catechism* defines more distinctly the doctrines set forth in general terms in the decrees of the Council. For example, its language is more decided on *Limbus Patrum* and the *dignity of the pope*. That Catechism is an authoritative exposition of the doctrines of the Roman Church. Authorised translations have been published in many vernacular languages of Europe.

§ 2. **Subsequent Additions to the Roman Creed.** Since the close of the Council of Trent the Roman Catholic Church has accepted as an article of faith the dogma of the Immaculate Conception, decreed by Bull of Pius IX., December 8, 1854. The Infallibility of the Roman Pontiff was decreed by the Vatican Council, April 24, 1870.

§ 3. **The Roman Rule of Faith—Scripture and Tradition.** 1. The first important question in controversy with Rome is *the rule of faith*, or what is the ultimate criterion by which doctrines should be tested, in order that their truth or falsity may be fully established.

2. The teaching of the Church of Rome on this head is set forth in the Creed of Pope Pius IV.: ‘(i.) I most steadfastly admit and embrace the

apostolical and ecclesiastical traditions, and the other observances and constitutions of the same Church. (ii.) I also admit sacred Scripture, according to that sense which Holy Mother Church has held and does hold, whose right it is to judge of the true sense and interpretation of the sacred Scriptures; nor will I ever take and interpret them, unless according to the unanimous consent of the Fathers.’<sup>1</sup>

3. Traditions are here divided into two classes: first, *apostolical*, which mainly concern doctrine asserted to be handed down from Christ and His apostles; and secondly, *ecclesiastical* traditions, which relate to the rites and ceremonies of the Church.<sup>2</sup>

<sup>1</sup> Dr. Salmon, in his invaluable work on *The Infallibility of the Church*, 2nd ed., London, Murray, 1890, chap. viii. p. 128, observes that this is a ‘monstrous distortion of the words of the Council of Trent, and, if understood literally, amounts to a promise not to interpret the Scriptures at all; since, in the vast majority of cases, where difference of opinion is possible, any one who waits to interpret until he gets a unanimous consent of the Fathers to guide him may wait till Doomsday. The Vatican Council, to prevent misunderstanding of the meaning of this decree of Trent, renewed it in nearly the same words as those of the former Council.’

The decree of the Vatican Council (April 24, 1870) referred to by Dr. Salmon, is: ‘But since what the Holy Synod of Trent wisely decreed concerning the interpretation of Holy Scripture for the purpose of restraining perverse intellects has been wrongly expounded by some, we, renewing that decree, declare that this is its meaning, that in matters of faith and morals pertaining to the building up of Christian doctrine, that is to be regarded as the true sense of sacred Scripture which Holy Mother Church has held and holds (which has the right to judge about the true sense and interpretation of the Holy Scriptures), and therefore no one may interpret that Holy Scripture contrary to that sense, or even contrary to the unanimous consent of the Fathers.’

<sup>2</sup> See note on p. 17. One saying of our Lord, quoted by St. Paul (Acts xx. 35), must have been handed down by tradition. St. John says that Christ did many things which are not recorded (John xxi. 25). The statements contained in John ii.

§ 4. The Scripture as the Sole Rule of Faith. When it is affirmed that the Holy Scriptures are the sole authoritative rule of faith and practice for Christians, by Christians are meant Christians in times after the completion of the New Testament canon. In apostolic days instruction in Christianity was necessarily imparted by word of mouth. In carrying on missionary work to-day among nations into whose language the Bible has not been translated, instruction must necessarily be oral, as well as when teaching persons unacquainted with the Scriptures. But those who listened to apostolic preaching were not left without a test whereby they might 'try the doctrine, whether it was of God or not.' God bore witness to the apostles' teaching, 'both with signs, and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will' (Heb. ii.

ii and iv. 54 exclude the possibility of miracles of our Lord prior to His public ministry. The stories therefore recorded in the apocryphal gospels are unworthy of credit. Isolated sayings of our Lord may however have been preserved, although the evidence of the Patristic writings in favour of any such sayings is slight. Dr. Salmon states that, 'for any saying, or action, or doctrine of our Lord, not contained in the Bible, there really is not so much evidence as the editor of a respectable newspaper requires before he admits an announcement into his columns' (*Infallibility of the Church*, p. 135). The English reader who wishes to satisfy his curiosity may consult a little work entitled *Sayings ascribed to our Lord by the Fathers and other Primitive Writers*, and Incidents in His Life narrated by them, otherwise than found in Scripture. By John Theodore Dodd, B.A., late Junior Student of Christ Church. Oxford and London: James Parker & Co., 1874. The untrustworthy character of 'tradition,' and the truth of the old adage 'a story never loses in the carrying,' is abundantly exemplified in the quotations given in that little volume. The great work however on the subject is *Agrapha, aussercanonische Evangelienfragmente gesammelt und untersucht von Alfred Resch*, 1889, in the 5th vol. of von Gebhardt and Adolf Harnack's *Texte und Untersuchungen*.

4). Notwithstanding those external signs and miracles the apostles everywhere appealed in proof of their doctrines to the Old Testament. The Jews were able to consult those Scriptures in their original language; while the Gentiles were acquainted with the Greek translation known as the Septuagint (or 'LXX'). The people of Berea (in Macedonia) are commended as 'more noble than those in Thessalonica, in that they received the word (preached by Paul and Silas) with all readiness of mind, and searched the Scriptures daily, whether those things were so' (Acts xvii. 11).

**§ 5. Our Lord's Appeal to the Old Testament Scriptures.** Our Lord repelled the temptations of Satan by appeals to Scripture. When Satan quoted Scripture against Him, He exposed the untruth by an appeal to the written Word (Matt. iv. 1-10; Luke iv. 1-12). He referred the Jews to the Scriptures; He reproved the Sadducees in the words: 'Ye do err, not knowing the Scriptures' (Matt. xxii. 29). After His resurrection, 'beginning at Moses and all the prophets, He expounded unto them (Cleopas and his fellow-disciple) in all the Scriptures the things concerning Himself' (Luke xxiv. 27). He said: 'Search the Scriptures, for in them ye think ye have eternal life' (John v. 39). The Revised Version is substantially the same: 'Ye search the Scriptures because ye think that in them ye have eternal life; and these are they which bear witness of Me.'

**§ 6. The Appeal to the Scriptures by the Apostles and First Teachers.** The apostles and teachers mentioned in the Acts followed the example of their Master. Peter cited Old Testament

Scripture when urging the appointment of a successor in place of Judas (Acts i. 20). He appealed to Scripture in explanation of the signs on the Day of Pentecost (Acts ii. 14 ff.), and in proof of our Lord's resurrection (*vv.* 30-36), and in explaining Christ's sufferings (Acts iii. 18). From Scripture he proved that Christ was the Prophet predicted by Moses (*v.* 22), and the source of blessing (*vv.* 25, 26). The prayer of the apostles (Acts iv. 14 ff.) abounds with Old Testament quotations. Stephen's defence is a sketch of Old Testament history (Acts vii.). Philip expounded Isaiah liii. of the suffering Redeemer (Acts viii. 32 ff.). Peter in the house of Cornelius appealed to the Old Testament prophets (Acts x. 43). Paul did the same when addressing the Jews in Antioch in Pisidia. The latter affirmed that the Jews 'that dwell at Jerusalem, and their rulers, because they knew Him (Christ) not, nor yet the voices of the prophets which are read every sabbath day, fulfilled them by condemning Him' (Acts xiii. 27). The Old Testament Scriptures were constantly appealed to in the Council at Jerusalem (Acts xv.) Paul reasoned out of them at Thessalonica (Acts xvii. 2, 3), at Corinth (Acts xviii. 4, 5), before Felix (Acts xxiv. 14), and Agrippa (Acts xxvi. 22, 23, 27), and the Jews at Rome (Acts xxviii. 23).

**§ 7. Apostolic Practice a continuation of Old Testament Practice.** Such was apostolic practice. It was a continuation of the Old Testament practice. God commanded Moses to teach His statutes and judgments unto all the people of Israel. There was much in those commandments not easy to be understood, but all, young and old, were to hear

the law. Though a priesthood appointed by Divine authority was in existence, the priests were not the sole interpreters of the Divine Law. The commandments which God revealed were to be made known to all (Deut. vi. 7-9). The priests were to 'read this law before all Israel.' 'Men, and women, and children, and thy stranger that is within thy gates' were to hear and learn (Deut. xxxi. 12, 13). The priests and Levites were to teach the people (Lev. x. 11; Mal. ii. 7, 8). Similar directions were given to Joshua (Josh. i. 8), and obeyed by him (Josh. viii. 35). That commandment, however, was from time to time forgotten or disobeyed. The priests and Levites frequently departed from the faith, and led the people into idolatry. But the prophets betimes recalled the people 'to the law and to the testimony: if they speak not according to this word, it is because there is no light in them' (Isa. viii. 20). Therefore when the Jews returned from captivity, 'Ezra the priest brought the law before the congregation both of men and women,' and read it from the morning until midday, 'and the ears of all the people were attentive unto the book of the law' (Neh. viii. 2, 3).

§ 8. **The Scriptures intended for the perusal of all.** All the books of the New Testament abound with references to the Old Testament. The several books of the New Testament were written not only to instruct teachers, but all believers (see John xx. 31). See St. Luke's preface (Luke i. 4). Every one of Paul's Epistles was intended for general perusal (comp. also 1 Thess. v. 27; Col. iv. 16), although containing 'things hard to be understood,' which could be wrested to an individual's own de-

struction (2 Pet. iii. 15, 16). A special blessing is pronounced on students of the Revelation (Rev. i. 3; comp. xxii. 10, 18, 19). Old Testament Scriptures 'were written for our learning' (Rom. xv. 4), given 'by inspiration of God' (2 Tim. iii. 16), and intended to be 'a light shining in a dark place' (2 Pet. i. 19). The Psalmists speak of the value of what they knew of God's Word (see Ps. xix. 7, and specially Ps. cxix.). Our Lord endorses the same truth (Luke xvi. 29, 31) James speaks of 'the engrafted word, which is able to save your souls' (Jas. i. 21). John warns believers not to believe every spirit, but to 'try the spirits whether they are of God: because many false prophets are gone out into the world' (1 John iv. 1); while Paul affirms the gospel to be unchangeable; and 'though we, or an angel from heaven, preach any gospel other than that which we have preached unto you, let him be accursed' (Gal. i. 8, R.V.).

### § 9. Tradition not a Co-ordinate Authority.

1. Our Lord reproved the Jews for 'transgressing the commandments of God by their traditions,' and even proper practices, such as washing before meat, were condemned when followed superstitiously (Matt. xv. 3). 'In vain do they worship Me, teaching for doctrines the commandments of men' (Mark vii. 7; see also *vv.* 8, 9). They made 'the word of God of none effect through their tradition' (Mark vii. 13). Paul warned against 'the tradition of men' (Col. ii. 8), as tending to spoil and damage the Church. He exhorted Titus not to give heed to 'Jewish fables and commandments of men' (Titus i. 14). And although he urged the Thessalonians to 'hold the traditions which ye have been taught, whether by word, or our

epistle' (2 Thess. ii. 15), he there refers not to oral traditions but to his own sermons (see 2 Thess. iii. 6).

2. Irenæus, who lived in the second century (*Against Heresies*, book iii. chap. iv. 1, and chap. v. 1), calls the common doctrines of Christianity the apostolical 'tradition.' Cyprian (*Epist.* lxii.), urging the use of wine in the Lord's Supper, says he maintains 'the plan of evangelical truth and of the tradition of the Lord.' And (*Epist.* lxxiii.) he asks about the baptism of heretics: 'Whence is that tradition? Whether does it descend from the authority of the Lord and of the gospel, or does it come from the commands and the Epistles of the apostles?' The Fathers therefore understood by 'tradition' whatever was contained in the New Testament. The writings of the New Testament contain the only authentic traditions of the first century, and must be appealed to in proof of the doctrines, teachings, and practices of our Lord and His apostles.

§ 10. **Unreliability of Tradition.** Of the unreliability of tradition as a source of information, whether as regards doctrine or fact, we may give the following illustrations. Few will admit that the following account of our Lord's teaching can be correct, though handed down by Papias, a hearer of St. John: 'The days will come in which vines shall grow, having each ten thousand branches, and in each branch ten thousand twigs, and in each true twig ten thousand shoots, and in every one of the shoots ten thousand clusters, and on every one of the clusters ten thousand grapes, and every grape, when pressed, will give twenty-four measures of wine.' Papias relates how Judas was crushed by a chariot,

so that his bowels gushed out. Justin Martyr informs us, on the authority of tradition, that when the Lord stepped into the water of Jordan to be baptized by John, a fire was kindled in the Jordan. The apocryphal gospels of a later age relate numerous miracles of Christ in infancy and boyhood, contrary to John ii. 11.

§ 11. **The Result of the Roman Rule of Faith** tends to make the people absolutely dependent on the teaching of their priest. Her 'rule of faith' is enormous, embracing all the decrees of church councils, papal Bulls, and writings of the Fathers.<sup>1</sup> Consequently with such a rule people must depend entirely on their priests, notwithstanding St. Paul's warning concerning the clergy (Acts xx. 30), and St. Peter's prophecy that false teachers should bring in 'privily' damnable heresies (2 Pet. ii. 1). The Church Fathers differed widely in opinion even as to the meaning of Matthew xvi. 18, which is believed by Rome to be of such vital importance. (See p. 86 ff.).

§ 12. **The Apocryphal Books of the Old Testament.** 1. The following books, termed *Apocrypha*, probably *hidden*, or *concealed*, were included by the Council of Trent among the canonical

<sup>1</sup> Dr. Salmon remarks: 'The Abbé Migne, in the prospectus to his edition of the Fathers, tells us, in capital letters, that out of the innumerable works which constitute THE CATHOLIC TRADITION, he has formed one unique and admirable work. . . . And what is the size of this convenient compilation? The Latin Fathers form two hundred and twenty-two thick volumes; the Greek, one hundred and sixty-seven. But this is only Fathers. If you want the proceedings of Councils, the decrees of Popes, etc., you must search for them elsewhere. And then, when we search for apostolical traditions in the writings of the Fathers, there is nothing to mark their apostolic origin.' *Infallibility of the Church*, p. 131.

books of the Old Testament : (1) Tobit, (2) Judith, (3) Wisdom, (4) Jesus the Son of Sirach, or Ecclesiasticus, (5) Baruch, (6) 1 Maccabees, (7) 2 Maccabees, (8) The additions to the Book of Esther, termed, in the English editions of the Apocrypha, 'The rest of the Book of Esther,' are found in the Vulgate and in the Douay version incorporated in various places of that book, as in the Greek LXX. version. Similarly (9) the three small books in the English Apocrypha, The Song of the Three Children, The Story of Susanna, and Bel and the Dragon, are in the Vulgate incorporated into Daniel. Three other books in the English Apocrypha, namely, (1) The Prayer of Manasseh, (2) Third Esdras, and (3) Fourth Esdras, were not regarded as canonical by the Council of Trent, but were appended to the Latin Vulgate to prevent their being lost, because they are cited by some of the Fathers, and are to be found in some old Latin printed Bibles and in some MSS. These three books are not in the Douay version.

2. The books of Tobit, Judith, Jesus the Son of Sirach, or Ecclesiasticus, 1 Maccabees, and possibly Baruch, were probably composed in Hebrew or Aramaic. Only fragments remain of such originals. The books as a whole are only extant in Greek. All the other books mentioned above were composed originally in Greek. Not one of them was acknowledged as canonical by the Jews, nor are they quoted as Scripture in the writings of the New Testament, although the Greek language of the New Testament has been considerably influenced by them.

3. The apocryphal books are not of great importance in the Roman Catholic controversy. The Book

of Tobit however supports the doctrine of justification by works, and the intercession of angels. 2 Maccabees xii. contains the great proof passage in favour of prayers for the dead. But see p. 144.

§ 13. **The Bible and the Authority of the Church.** The Bible does not rest upon the authority of the Church as a Church. The testimony of early writers is of importance to prove that the books of the New Testament were in existence in their day, and at an earlier period. The New Testament books were the work of individuals moved by the Spirit of the living God, and were written under various circumstances and emergencies. They were not written at the suggestion of 'the Church,' and do not refer to any such body as having authority. The corporate Church did not endorse by its acts those books when written, nor separate books that were inspired from those which were not. The books were accepted by individuals and by individual churches on the authority of their several writers. St. Luke speaks in his preface of other writings narrating our Lord's acts (Luke i. 1), and mentions his special object in writing (Luke i. 3, 4). But Luke does not speak of his Gospel as set forth by Church authority. Its credibility was sufficiently established by having been written by one who had received the Holy Spirit, and who had been a chosen companion of St. Paul. Some books of the New Testament are known as *antilegomena*. Those books, namely, James, Jude, 2 and 3 John, and 2 Peter, were not for various causes at first universally accepted. This is a proof that the Church as a corporate body did not in the primitive ages pronounce such decisions. It did not set

forth a list of inspired books. Such a list was first issued by the third Council of Carthage (which was not a General Council) A.D. 397. Its decree was not confirmed until the (Trullan) Council of Constantinople (A.D. 692) accepted it in the name of the Eastern Church, and the next Council which took up the subject was that of Trent. 'The acceptance' (as Prof. Charteris remarks in his work on *Canonicity*) 'of a canon of the New Testament does not rest on the authority of the corporate Church.' The books of the Old Testament were endorsed by our Lord and His apostles as inspired Scripture. It was not until several centuries after the Christian era that even the Jewish Church as a corporate body drew up any canon of Scripture.

§ 14. **No Infallible Interpreter required.** There was no infallible interpreter of the Old Testament Scriptures. The Jewish Church never put forward such a claim. The general teachings of the Old Testament Scriptures were plain enough for all who desired to know God's will. In New Testament times the help of the Holy Ghost is promised to individuals to guide them into all necessary truth (1 John ii. 27). No promise was specially given to teachers, who in all ages have frequently been unspiritual men (1 Cor. ii. 13-15). But God's Word is a light which shineth in darkness, although 'the darkness comprehendeth it not' (John i. 5; comp. 2 Pet. i. 19). Prophecy of olden time did not come through private interpretation of the prophets concerning 'the signs of the times,' but 'holy men of God spake as they were moved by the Holy Ghost' (2 Pet. i. 20, 21).

'The Church of the living God' (composed of those who truly follow God) is described by St. Paul as 'a pillar and ground of the truth' (1 Tim. iii. 15), because that Church maintains the truth in this world. Wherever such followers of Christ exist, the truth has a pillar to support it, and an assured position in a world of sin. True Christians are soldiers who defend God's cause and uphold His honour.

§ 15. **Truths common to the Church of Rome and other Churches.** The present work professes to deal only with those doctrines on which Rome differs from other Christian Churches. But it should be noted that the Three Creeds, commonly known as the *Apostles'*, the *Nicene* and the *Athanasian*, which 'may be proved by most certain warrants of Holy Scripture,' contain a large body of doctrine held both by Rome and the Reformed Churches. Several important doctrines, not explicitly taught in those Creeds, but deduced therefrom, are also held by the Church of Rome : *e.g.*, the doctrine of the Atonement, and the Divine Inspiration of Holy Scripture. On many points, however, truths set forth in the ancient Creeds are much obscured, if not wholly set aside, by the novel doctrines which Rome has added to the ancient Catholic faith.

## CHAPTER II

### THE CHURCH : ITS AUTHORITY AND ORGANIZATION

§ 1. **What is the Church?** 1. The Greek word *ecclesia*, or *church*, means an assembly called together. Classical writers employ the word to denote assemblies summoned by the public crier, like those of the citizens of Athens. It is used in the Acts both of a tumultuous 'assembly' (Acts xix. 32-40) and of an 'assembly' lawfully convened for public business (Acts xix. 39). The Old Testament equivalent is 'congregation,' and the Old Testament Church is called the 'Church' in Acts vii. 38, Hebrews ii. 12. The Church in its highest conception is an *ideal* body (compare the common expressions, the 'English nation,' the 'French nation'). Although ever ideally complete, it is constantly added to, and will not be complete until the day of Christ.

2. The Church therefore, in its higher sense, consists of persons who have accepted the Divine call to repentance and faith. They are 'sanctified in Christ Jesus, called to be saints' (1 Cor. i. 2), 'washed' and 'justified in the name of the Lord Jesus, and by the Spirit of our God' (1 Cor. vi. 11). They are members of the body of which Christ is the Head (Col. i. 18; Eph. i. 22, 23; Rom. xii. 5; comp.

Gal. iii. 26-29), the flock of Christ (John x.), 'the Church of the firstborn which are written in heaven' (Heb. xii. 23). They are the 'children of God,' who do not live in sin (1 John iii. 9, 10) although not sinless (1 John i. 6-10), are 'born of God' and 'overcome the world' (1 John v. 4), having been 'born of incorruptible seed' (1 Pet. i. 23).

3. As men are classed according to profession, the name Church signifies an assembly of persons who profess faith in Christ, and walk according to the gospel rule (Acts ii. 47, v. 11, xii. 1, xv. 3, 22, xx. 28; 1 Cor. i. 2, x. 32). Individual churches are mentioned, as the seven churches in Asia (Rev. i. 4, 11, etc.), churches of Galatia and Asia (1 Cor. xvi. 1, 19), and churches held in private houses (Rom. xvi. 5; Col. iv. 15), etc.

4. In Old Testament times there was 'Israel after the flesh' (1 Cor. x. 18), and 'Israel after the Spirit' (Rom. ix. 6-8; Gal. iv. 29, vi. 16); the outer Israel, sometimes apostate, and the faithful few unknown (comp. Rom. xi. 2-5). A *visible* Church of Christ is like the 'net cast into the sea which gathered of every kind' (Matt. xiii. 47-49), 'the field' in which both good seed and tares are sown (Matt. xiii. 24-30). The *invisible Church* is like leaven working till all be leavened (Luke xiii. 20, 21). In Revelation xi. 1, 2 the Church in its highest sense is represented by the *inner* parts of the temple (*ναός*) of God, while the *outer* courts are trodden under foot of the Gentiles. The expression *ναός* is always used figuratively in the New Testament, (a) of Christ's own human body (John ii. 19, 21), (b) of the Church of Christ, visible or invisible (1 Cor. iii. 16, 17, vi. 19; 2 Cor. vi. 16;

Eph. ii. 21; 2 Thess. ii. 3, 4, the only disputed passage; Rev. iii. 12, xi. 1, 2). The material temple at Jerusalem is always termed by another word (*ἱερόν*). The Church is called 'the house of God' (1 Tim. iii. 15; 2 Tim. ii. 20; Heb. x. 21; 1 Pet. iv. 17).

§ 2. **The Marks of the Church according to the Roman theory.** 1. The *marks* or *notes of the Church*, according to the Roman theory, are four. (1) *Unity*, under which head is meant unity of faith and worship, under one visible chief, the Pope of Rome; (2) *holiness*; (3) *catholicity*; (4) *apostolicity*.

2. *Unity*. The unity of the Church is mainly invisible. True Christians must have 'repentance toward God, and faith toward our Lord Jesus Christ' (Acts xx. 21). They are taught of the Spirit (1 John ii. 20, 27), by which they are born again, and led to strive after a likeness to Christ (1 John ii. 13, 14). True believers are children of God, 'one family,' though often ignorant of one another's adoption into that family. They have one Father, one way of salvation, and one eternal home. They have connection with one another as parts of the same body (1 Cor. xii.), and are united together by joints and bands (Col. ii. 19), even though they know it not. The weakness of any members, though unknown to the rest, is a hindrance to the health and usefulness of the general body. Such is the unity spoken of Ephesians iv. 2-7. That unity Christ prayed for (John xvii.), and, wherever and whenever it is exhibited, it has an effect upon the world (John xvii. 21), in which Christians are seen as lights in the world (Phil. ii. 15, 16, R.V.).

3. *Holiness.* The Roman theory ascribes holiness to the Church as a corporation, asserting that it teaches holy doctrine, offers the means of obtaining holiness, and includes within its pale holy people. But the doctrines of Rome are not holy; she teaches erroneous doctrines, which have been added one after another to the creed of the primitive Church. The unholy lives of many of her popes and clergy can be abundantly proved by history.<sup>1</sup> And although there have been holy people within her, the same can be said of Israel in the darkest days of apostasy (1 Kings xviii. 18 in the light of Rom. xi. 2-4). The holiness spoken of in the New Testament is a real, not merely an ideal holiness (Rom. viii. 5-9; 1 Cor. vi. 11; Gal. v. 19-24).

4. *Catholicity.* The word 'catholic' is found nowhere in Scripture. Roman theologians mean by the term 'universal, spreading its jurisdiction throughout

<sup>1</sup> It is sufficient to refer to the words of the Roman Catholic historian Baronius, in his account of the tenth century: 'What execrable and abominable things the sacred Apostolic See, upon whose hinge the universal Catholic Church turns, has been compelled to suffer! O shame! O grief! how many monsters, horrible to be seen, were intruded by secular princes into that seat which is to be revered by angels; how many tragedies were consummated; with what filth was it her fate to be spattered, who was herself without spot or wrinkle; with what stench to be infected; with what loathsome impurities to be defiled, and by those to be blackened with perpetual infamy!' The same historian writes (*Ann.* 912): 'What was then the face of the Holy Roman Church! How most foul, when harlots, at once most powerful and most base, ruled at Rome, at whose will sees were changed, bishops were presented, and — what is horrible to hear and unutterable — pseudo-bishops, their paramours, were intruded into the See of St. Peter, who are enrolled in the catalogue of Roman pontiffs only for the sake of marking the times.'—Quoted by Dr. Salmon in his *Infallibility of the Church*, p. 103.

all nations.' But no such church is in existence. The Russian, Greek, and Oriental Churches utterly refuse the jurisdiction of Rome, as do all the Protestant Churches. The commission given to the Church, or believers in Christ, by the Lord Himself was, that they should preach the gospel to all nations (Matt. xxviii. 19, 20); and when the apostles tarried too long in Jerusalem, persecution broke out in the city, and 'they that were scattered abroad went everywhere preaching the word' (Acts viii. 4) without any formal commission from the apostles (Acts xi. 19-21). The well-known maxim of Vincent of Lirinum (a monk and priest who died A.D. 450), that the orthodox and catholic faith is that which has been '*everywhere, always, and by all believed*' ('quod ubique, quod semper, quod ab omnibus creditum est'), is a delusion. The *consent of all* (*consensus omnium*) is explained by Vincent of Lirinum to be the consent of the *majority of the clergy*. But even such a consent cannot be shown. On important matters like *free-will*, the *atonement*, the *authority of the clergy*, the *sacraments*, and the *way of salvation*, great diversities of opinion have existed even among the Fathers. The Catholic Church in the evangelical sense is 'the general assembly and church of the firstborn who are enrolled in heaven' (Heb. xii. 23).

5. *Apostolicity*. Roman Catholic theologians define 'apostolicity' to mean a Church founded by the apostles, possessing an unbroken succession of pastors from apostolic times, rightly ordained, lawfully sent, and teaching apostolic doctrine. This theory of apostolic succession is historically invalidated by the facts set forth (p. 32 ff.). It is invalidated too by

the Roman doctrine concerning *intention*. For the Council of Trent affirms under an anathema that in the administration of any of the sacraments, which, according to Roman theory, includes Orders, 'the intention is required at least of doing that which the Church does.' But it is impossible to prove in every case that the priests who baptized, or the bishops who *ordained*, had in every case such intention. It is admitted that there were heretics and unbelievers in their ranks, and any lapse of intention anywhere would vitiate more or less the whole succession. The doctrine of intention (affirmed in *Concil. Trid.*, session vii. can. xi. *de sacramentis in genere*) renders every clerical act for past centuries uncertain, and makes the salvation of Roman Catholics, according to their own principles, a matter of doubt and uncertainty. Who can be certain of the *intentions* of the hundreds and thousands of priests who formed the links in that long chain? The apostolicity of a church as regards *doctrine* can be easily tested by an appeal to the apostolic writings, and no further apostolicity can be affirmed on any evidence deserving of the name. Observe also that if the Church be said to be built upon the foundation of the apostles, it is equally built upon the foundation of the prophets (Eph. ii. 20). But there was no prophetic 'succession' in the sense in which 'apostolical succession' is asserted.

**§ 3. The Church of Israel fallible though Divinely organized.** The Church of Israel constantly fell into idolatry, the priests ever leading the way. Yet that Old Testament Church was composed of a nation specially called by God. Its high priest,

priests, and Levites were organized by God with a regular succession, and with an authority to teach recognised by Christ Himself (Matt. xxiii. 1-3). The duties of each of its three orders were duly defined in the Books of Moses, and none dared to intrude into the other's office without peril. Israel had the law of the Ten Commandments, given by God Himself amid the thunders of Sinai, and the law of ceremonies, given, probably through the intervention of angels, to Moses when alone. That Church had again and again to be corrected by prophets, sometimes, like Elisha (1 Kings xix. 19) and Amos (Amos i. 1, vii. 14, 15), raised up from the common people. Those prophets were often compelled to oppose the divinely-appointed priesthood. By the solemn decision of the Jewish Church Christ was condemned to death for blasphemy.

§ 4. **The Church of Christ not constituted like that of Israel.** The Church of the New Testament was not similarly constituted. It was founded indeed on Christ. The stone which was set at nought by the builders has been made the head of the corner (Matt. xxi. 42; Acts iv. 11, 12; 1 Pet. ii. 8, 9), and placed as the foundation of the Church (1 Cor. iii. 11). Apostles, by preaching Christ and Him crucified, and prophets, by their predictions, made Christ the foundation (Eph. ii. 19-22); and hence the apostles' names are mentioned as in the twelve foundations (Rev. xxi. 14). But there is no New Testament priesthood (save that of Christ); no 'succession' is mentioned, there is no book of the New Testament like Leviticus, in which special duties are assigned to Church officers. The

importance of the apostles arose from their personal connection with Christ (comp. Peter's words in Acts i. 21, 22). The Church's offices were derived from the synagogue, and not from the Temple arrangements.

**§ 5. False Teachers Predicted.** Christ predicted false teachers (Matt. vii. 15-20, xxiv. 23, 24). St. Peter says that false teachers would arise in the same way as the false prophets in Israel (2 Pet. ii. 1, 2, iii. 1-4, 18). The Church of Rome was specially warned against apostasy (Rom. xi. 20-22). The Churches of Galatia apostatized for a season (Gal. i. 6, 7). Jude gives similar warnings (*viz.* 3, 4, 5, 17, 18). Christ, in the visions of St. John, warns the Church of Ephesus (Rev. ii. 5), of Pergamos (Rev. ii. 14-16), of Thyatira (Rev. ii. 21-23), of Sardis (Rev. iii. 3), of Laodicea (Rev. iii. 16, 17). Paul predicts the apostasy (Acts xx. 28-31; 2 Thess. ii. 3-11). Warnings are addressed to the Church of Corinth (1 Corinthians x. 1-13). Similar warnings are found in 1 Timothy iv. 1-4; 2 Timothy iii. 1-9, iv. 1-5; Heb. vi. 5-8, xii. 4, 5. St. John reiterates the warning against false teachers, whom he terms 'the antichrist' (1 John ii. 18-24, iv. 1-3; 2 John 7, see R.V.). In the Book of Revelation he distinctly prophesies a general world-wide apostasy (Rev. xi., xiii. 7, 8, 14, 16, xvii. 6, 8).

**§ 6. No Infallibility or Indefectibility promised to the Church.** Though the apostasy of the Christian Church is distinctly predicted, there are many promises of final preservation given to true believers in Christ. Such, *e.g.*, are the promise of our Lord (John x. 27-29), the promises in John xiv.-xvi., those in His prayer John xvii., and that in Matthew

xxviii. 20; the statements of St. Paul (Rom. viii. 35-39; Phil. i. 6), Jude 24, and many others. But no promise is made to the Church as a visible society, nor any assurance given that the teachers of that Church are to be preserved from error. The passage Matthew xvi. 18 has been grossly misinterpreted. The 'gates of hell,' or, in the original Greek, 'gates of Hades' [*i.e.*, the *unseen-world*] are the *gates of the grave*,<sup>1</sup> and the promise there is that every one of Christ's people will share in the resurrection glory depicted in 1 Corinthians xv. 54-56. That phrase is never employed in the sense of the *powers of darkness*. Hence the infallibility or indefectibility of the Church is not taught in that passage, however widely spread such an interpretation may be.

### § 7. The Authority of the Visible Church.

1. Every church, like any other human society, has the right to make its own rules, provided 'all things be done decently and in order' (1 Cor. xiv. 40). Men have in many things to submit to the decisions of the majority. And so in the churches of God, as long as nothing contrary to God's Word be

<sup>1</sup> 'The gates of the grave' or 'of death' are mentioned in Psalm ix. 13, cvii. 18; Job xxxviii. 17; and in Isaiah xxxviii. 10. In the last-mentioned passage the LXX., or old Greek version, use the phrase 'the gates of Hades,' as in Matthew xvi. 18. In the other three passages that version translates the Hebrew literally, '*gates of death*.'

The phrase 'the gates of Hades' is not found in any other passage of the New Testament than Matthew xvi. 18. But it occurs in Wisdom xvi. 13, where it is said of God, 'Thou hast the power of life and death: Thou leadest to the gates of hell (Hades) and bringest up again' (comp. 1 Sam. ii. 6). It is found also in 3 Maccabees v. 51, in the sense of 'the gates of the grave.' The phrase is used in no other sense in Biblical literature.

required, or human ordinances be insisted upon as of Divine authority. Our Lord's directions to the people touching the scribes and Pharisees (Matt. xxiii. 2, 3) were qualified by warnings against their traditions (see p. 15). There is no command in the New Testament to submit to the authority of the Church.

2. In the case of personal quarrels our Lord did enjoin the offended person to endeavour to bring an erring brother to reason by private expostulation; and, if expostulation failed, to repeat the same efforts 'before two or three witnesses,' that the offended person's willingness to settle the matter might be made clear. But if the offender continued still obdurate, the injured person was to tell the matter to 'the Church,' or the assembly of Christians to whom he belonged, and if their efforts to arrange the difficulty were rejected, the injured brother might, without any violation of Christian charity, act towards the offender as one would in case of a quarrel with a heathen or an oppressive publican or tax-gatherer. This is the meaning of the text in Matthew xviii. 15-17. On the power of binding and loosing see p. 81. Verses 19 and 20 must not be left out of sight, as the directions there given accord with the parallel directions of St. Paul in 1 Corinthians vi. 1-8.

3. The apostles always urged Christians to test the doctrines taught to them (1 Thess. v. 21; 1 John iv. 1). Faithful teachers who died in the faith were to be lovingly remembered (Heb. xiii. 7, which refers to teachers who were gone, see R.V.), but all doctrines were to be tested (Heb. xiii. 9), while the exhortation of living teachers was to be followed

(Heb. xiii. 17) only so far as they set forth the truth as it is in Jesus.

§ 8. The Organization of the Church in New Testament Times. 1. Some offices which existed in apostolic times ('set in the Church' by God) were so soon done away with that their names only are known. *Eight* offices are mentioned in 1 Corinthians xii. 28; *five* in Ephesians iv. 11, 12. The names or duties of the better known offices in the Church were derived from the Synagogue, not from the Temple.

2. These were (1) *apostles*, i.e., *sent* or *delegated*. The Jews styled by that name representatives of the congregation who led the prayers in the synagogue.<sup>1</sup> The term apostle in the New Testament is not confined to the Twelve whom Christ named 'apostles' (Luke vi. 13). Barnabas is termed an apostle (Acts xiv. 14). So are Silas and Timothy (comp. 1 Thess. ii. 6 with i. 1). Andronicus and Junias were 'of note among the apostles' (Rom. xvi. 7). Apostles of the churches are spoken of (2 Cor. viii. 23). The apostles mentioned in 1 Cor. xv. 8 are not identical with 'the twelve' in v. 5. 'False apostles' are spoken of in 2 Corinthians xi. 13, 14, Revelation ii. 2. The lately discovered work of early sub-apostolic times, known as the *Didaché*, has cast much light upon this point. Itinerating missionaries are there called apostles. The superiority of 'the Twelve' arose from their having been the companions of Jesus on earth (Acts i. 21), and from having seen Christ

<sup>1</sup> Namely, יְשִׁלִּיחַ צַבָּר. See Schürer, *History of Jewish People*, in his chapter on School and Synagogue. Germ. edit. pp. 368, 378.

after His resurrection. Hence Paul claimed equality with the Twelve (1 Cor. ix. 1-6; 2 Cor. xi. 5). Extraordinary powers were imparted by the Holy Spirit to those twelve or thirteen men, similar to the powers bestowed upon some of the prophets of Israel, as Elijah and Elisha. The apostles did not claim to be princes and rulers of the Church (see 1 Peter v. 1), though they were ready (like the old prophets) to oppose all gainsayers. Their disciples were to exercise the like holy boldness (1 Tim. v. 20, 21; 2 Tim. iv. 1-4).

3. Bishop Lightfoot has proved the office of *presbyters*, or *elders*, of the Church to have been 'adopted from the synagogue' (*Commentary on Philippians*, pp. 192 ff.). The institution of *elders* among the Jews dates back to Mosaic times; and hence, when synagogues were instituted, they were duly governed by elders who were laymen. The Christian elders were also originally laymen, although they soon developed into clergy.

4. The earliest name given to places for Christian worship was also that of *synagogue* (Jas. ii. 2; see marg. rend.). This was the common usage in Palestine, and traces of it can be pointed out in the writings of Hermas, Ignatius, and Justin Martyr.<sup>1</sup>

5. *Bishops* (Greek ἐπισκόποι, *overseers*) and *presbyters* are synonymous names in the New Testament, and even in Clement's Epistle to the Corinthians. We cannot discuss whether St. John introduced episcopal government into the Churches of Asia subsequent to New Testament times, or whether

<sup>1</sup> See F. H. Chase on *The Lord's Prayer in the Early Church* in the *Cambridge Texts and Studies*, vol. i.

earlier traces of that office may be pointed out in the Epistles of St. Paul. But it is generally acknowledged that the *bishops* mentioned in St. Paul's pastoral epistles were identical with presbyters.

6. The appointment of *deacons* (*ministers* or *servants*) as a church office is usually traced to the appointment of 'the seven' (Acts vi.). Those 'seven' however are nowhere called *deacons* (Acts xxi. 8). The name of *deacon* was not derived from the synagogue; but the duties assigned to 'the seven' were identical with those of *the receivers of alms* in the Jewish synagogue. If 'the seven' were appointed by 'the laying on of hands,' that form often indicated only a delegation of authority, and the authority bestowed by the apostles on 'the seven' was distinctly the administration of alms. St. Paul had hands laid twice on him (Acts ix. 17, xiii. 2, 3), and yet he denied having received his apostleship through the instrumentality of men (Gal. i. 1). Stephen and Philip were no doubt soon engaged in higher work, and Philip is styled an 'evangelist' (Acts xxi. 8). *Deacons* are mentioned as officers of the Church in Philippians i. 1, and in the pastoral epistles of St. Paul, but are not mentioned by name in the lists in 1 Corinthians xii. 28 and Ephesians iv. 11, 12. Paul speaks of himself and other workers as ministers (*deacons*) in 1 Corinthians iii. 5; 2 Corinthians iii. 6, vi. 4. *Deaconesses* are mentioned in Romans xvi. 1, and probably, but not certainly, in 1 Timothy iii. 11.

7. The administration of the sacraments is nowhere stated in the New Testament to belong to these several offices. When the clergy departed from apostolical simplicity, and forgot that the Church's arrange-

ments were derived from the synagogue, they claimed that their three orders corresponded to those of high-priest, priests, and Levites, and then that they were the only lawful dispensers of the sacraments.

**§ 9. The Divine Institution and Rights of the Christian Ministry.** Although in organizing the Christian Church as a visible body the apostles followed the lines on which the Jewish synagogues were organized, it must not be forgotten that our Lord distinctly appointed a ministry in the visible Church. Hence He nominated not only the apostles (Matt. x. 1-5; Luke vi. 13 ff.), but also the seventy (Luke x. 1). St. Paul therefore reminds the presbyters at Miletus that the Holy Ghost had appointed them to their office (Acts xx. 28). The same truth is set forth in Ephesians iv. 11, 12; in 1 Thessalonians v. 2, 13; 1 Timothy iii. 1-7; Titus i. 5-9. Ministers for Christ are therefore also spoken of as stewards (1 Cor. iv. 1, 2; see p. 55), as ambassadors (2 Cor. v. 20), rulers (Heb. xiii. 7, 17; see p. 130), shepherds (1 Pet. v. 2-4). They ought to be esteemed for their work's sake (1 Thess. v. 12, 13; 1 Tim. v. 17, 18), maintained by the people among whom they labour (Matt. x. 9, 10; Luke x. 7; 1 Cor. ix. 7-14; Gal. vi. 6, 7), and special intercession should be made for them (Rom. xv. 30-32; 2 Cor. i. 11; Eph. vi. 18-20; Col. iii. 3, 4; 2 Thess. iii. 1, 2).



Medal struck by Pope Martin V., 1417, representing the adoration of the Pope. Latin device, 'Whom they create, they adore.'

### CHAPTER III

#### THE TWO SACRAMENTS OF CHRIST, AND THE SEVEN SACRAMENTS OF ROME

§ 1. **Christian Baptism.** The first rite ordained by Christ was Baptism. Baptism was common among the Jews, and used under Divine direction by John the Baptist (John i. 33). Christian Baptism was instituted after Christ's resurrection. For although the disciples of Jesus baptized, they appear to have only followed the Baptist's practice, some of them having been his disciples. For Christ did not baptize (John

iv. 2). Persons who had received John's baptism were re-baptized by Paul (Acts xix. 1-5). Christian baptism has been uniformly regarded as incomplete unless administered in the name of the Trinity, as commanded in Matthew xxviii. 19.

§ 2. **Christian Baptism symbolizes the work of the Spirit.** 1. Christian baptism sets forth the anointing of the Holy Spirit, which is the gift of New Testament times (John vii. 37-39). It symbolizes regeneration, or the new birth. For Christ says: 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God' (John iii. 5), which is expounded by St. Paul in Romans vi. 4, 5. See Gal. iii. 27; Titus iii. 5, 6; 1 Pet. iii. 21.

2. It has been supposed that our Lord alluded to baptism in His discourse with Nicodemus (John iii.); but this is questionable, for the following reasons: (1) Baptism as a Christian ordinance was not instituted until after the Lord's resurrection (Matt. xxviii. 19). No reference to it therefore could have been understood by Nicodemus. (2) Nicodemus was actually blamed by Christ for his ignorance (John iii. 10), which proves that he might have known, from a careful study of the Law and the Prophets, the doctrine Christ taught. The Old Testament however nowhere speaks of baptism in the time of the Messiah. The mention of *water and the Spirit* seems to have been designed to remind Nicodemus of Isaiah xlv. 3. and of Ezekiel xxxvi. 25-27, where the gift of the Spirit is spoken of as a pouring out of water. (3) If our Lord spoke of baptism in John iii. 5, baptism by water would be absolutely essential in all cases for salvation. For our Lord did not there teach

the necessity of baptism 'where it conveniently can be had.' 'Born of water and of the Spirit' in *v.* 5 is proved by the words of verse 6, and by the Old Testament passages referred to, to mean 'born of water, that is, of the Spirit.' *Comp. Matt. iii. 11.*

§ 3. **The Teaching of Scripture about those 'Born of the Spirit.'** 1. The difference between those 'born of the Spirit' and those who are not is thus set forth by our Lord: 'That which is born of the flesh is flesh; and that which is born of the Spirit is spirit' (*John iii. 6*). Similarly Paul says: 'They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit' (*Rom. viii. 5 ff.*). 'As many as are led by the Spirit of God, they are the sons of God' (*Rom. viii. 14*). Those, therefore, who exhibit 'the works of the flesh' (*Gal. v. 19-21*), and do not exhibit 'the fruits of the Spirit' (*Gal. v. 22-24*) are not 'born again of water and the Spirit.' See also *1 Pet. iii. 21.*

2. The teaching of St. John concerning those who are 'born of God' re-echoes our Lord's teaching: 'Every one that doeth righteousness is born of Him' (*1 John ii. 29*). Believers are 'children of God.' 'Whosoever is born of God doth not commit sin; for His seed remaineth in him, and he cannot sin, because he is born of God' (*1 John iii. 9*). 'Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth Him that begat loveth him also that is begotten of Him' (*1 John v. 1*). So also verses 4 and 18.

3. These passages speak of all the children of God, and not of a few peculiarly pious individuals.

They plainly teach that the children of God do not live a life of sin, and explain the expressions, 'born again,' or 'born of water and of the Spirit,' found in John iii.

§ 4. **Regeneration.** See page 37. The word translated 'regeneration' (παλιγγενεσία) only occurs twice in the New Testament: (1) in Matthew xix. 28, where by 'the regeneration' is meant the new birth of the world, or its restitution to its original state of blessedness; (2) in Titus iii. 5, where 'the washing of regeneration,' or 'the laver of regeneration,' *i.e.* the laver of baptism, which symbolizes 'regeneration,' is spoken of. The Old Testament speaks of men who were the servants of the Lord by profession, as if they were what they professed to be, thus using the language of charity, as in Deuteronomy xxxiii. 29; Psalm lxxxix. 15-19, lxiii. 8-18; Isaiah xxvi. 2, xli. 8-10, 14. Similarly, the New Testament speaks of men who in baptism professed their faith in Christ as transformed by that holy ordinance, in which they solemnly professed to become Christ's servants (Rom. vi. 3, 4; Gal. iii. 27; 1 Pet. iii. 21, etc.).

§ 5. **Baptism and the Gift of the Spirit.** The Holy Spirit may be given in baptism. Thus St. Peter said to the multitudes on the day of Pentecost, 'Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost' (Acts ii. 38). It may be given before baptism, as in the case of Paul (Acts ix. 17, 18), and of the company baptized in the house of Cornelius (Acts x. 44-48). It may be given after baptism, as in the case of those baptized by Philip (Acts viii. 16, 17).

§ 6. The Necessity of Baptism — Romish Teachings. 1. Mark xvi. 16 does not teach the absolute necessity of baptism; for the stress is there laid upon faith, as is plain from the words following: 'he that believeth not shall be damned' (Mark xvi. 16; comp. John vi. 35, 47).

2. The Church of Rome affirms the absolute necessity of baptism for the salvation of *infants* (*Concil. Trid.*, sess. vi. cap. iv.). Hence her theologians are obliged to discuss the questions whether infants can be baptized in their mothers' wombs, and whether abortions should be baptized, and under what circumstances. These questions are answered in the affirmative by Dens (*Theol. moral. et dogm.*, tom. v., *de baptismo*), and by Pope Benedict XIV., etc. See *Suppl. to Dens' Theol.*, tom. viii. Many shameful practices connected with this superstition are discussed in that volume by Dens.

In the case of *adults* Thomas Aquinas and other Roman theologians admit a triple baptism: (1) of *water*; (2) of *flame*, *i.e.* intense earnest desire for grace accompanied by full contrition; (3) of *blood*, in the case of martyrs put to death before baptism. See Dens, *Theol.*, tom. v.

The Council of Trent maintains (sess. viii. can. 4, *de bapt.*) that baptism 'by heretics in the name of the Father, and of the Son, and of the Holy Ghost, with the intention of doing what the Church does,' is valid. From this it follows that 'Jews, infidels, and heretics,' laymen or women, may in certain cases administer valid baptism (*Cat. Concil. Trid.*, pars. ii. cap. ii. xxii.). Converts from the Church of England are re-baptized when received into the Church of Rome,

under the pretence that their re-baptism is only conditional; the words, 'if thou art not already baptized' being mentally intended, if not distinctly spoken by the priest.

§ 7. **Opus Operatum.** The Council of Trent maintains (sess. vii. can. vi. and vii., *de sacr. in gen.*) that the sacraments 'contain the grace which they signify,' and 'confer that grace itself upon all those who do not present a bar' (or, *obstacle—non ponentibus obicem*). It anathematizes (can. viii.) those who say that grace is not conferred by the sacramental act (*ex opere operato*). Hence sacraments administered to persons in a state of insensibility, when they cannot present any obstacle, are supposed to confer grace. Consequently Romish priests often baptize and administer extreme unction to Protestants in that state, in order to secure their salvation.

§ 8. **The Lord's Supper.** 1. The Lord's Supper is (1) mentioned in the following places: Matthew xxvi. 26–29, Mark xiv. 22–25, and Luke xxii. 12–20. (2) St. Paul gives the account which he 'received of the Lord Jesus' in 1 Corinthians xi. 20–34. (3) In two other passages (1 Cor. v. 7–8 and x. 14–22), especially the latter, reference is made to what is taught by that ordinance.

2. The Lord's Supper is generally supposed to be referred to in Acts ii. 42, where the converts are said to have 'continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.' The Revised Version more correctly translates: 'in the breaking of bread and the prayers.' Both 'the breaking of bread' and 'the prayers' in the Temple were Jewish usages, which were for a season

continued by the early believers. The apostles, 'day by day, continuing steadfastly with one accord in the Temple' (see also Acts iii. 1), 'and breaking bread at home,' took their food with gladness and singleness of heart (Acts ii. 46, R.V.). 'The breaking of bread' was a solemn family rite among the Jews, which our Lord was careful to observe (Luke xxiv. 30, 35); as also St. Paul, as appears from the account of the shipwreck recorded in Acts xxvii. 35. The Lord's Supper may be referred to in Acts xx. 7, 11, under the expression 'breaking of bread.'<sup>1</sup>

3. Consequently the apostles did not regard the Lord's Supper as the chief act of Divine worship. The preaching of the gospel is ever spoken of in the

<sup>1</sup> The Lord's Supper is spoken of as a 'breaking of bread' in 1 Corinthians x. 16. The act of the 'breaking of bread' by our Lord at the Last Supper, recorded in three of the Gospels, was highly significant. Our Lord's 'breaking of bread' on the other recorded occasions was likewise accompanied with solemn 'thanksgiving,' never to be forgotten. See Matt. xiv. 19, xv. 26; Mark viii. 6, 19; John vi. 11, 23. The 'breaking of bread' at Emmaus (Luke xxiv. 30) was not an administration of the Holy Communion; nor was St. Paul's 'breaking of bread' during the storm (Acts xxvii. 35). The expression 'breaking bread' occurs in Isaiah lviii. 7 (Heb.), in Jeremiah xvi. 7 (R.V. and marg. of A.V.), Lamentations iv. 4, etc. The act of 'breaking of bread' by the father of the family among the Jews was considered of peculiar importance, and always accompanied with 'thanksgiving.' 'Thanksgiving' before 'the breaking of bread' in all social gatherings is strictly enjoined in the Talmuds. (See *Berachoth* 35a, 46a, etc.) It is exceedingly doubtful that immediately after Pentecost regular celebrations of the Lord's Supper took place from 'house to house.' The Christian Church grew up by little and little; it did not start a full-grown Church, with clergy and sacraments. It grew up from a band of 'witnesses,' who testified to the facts of the resurrection, into a 'society,' which for a long time was not separated from the Jewish Church, but finally developed into a fully organized 'Church.' Like the Holy Scriptures, the Church's growth was 'by divers portions and in divers manners.'

Acts and Epistles as the chief and most important duty of Christ's ministers. The New Testament gives no directions as to the persons who ought to administer the Lord's Supper. Nothing of the kind is mentioned among the duties of the ministry in the pastoral Epistles of Paul (1 and 2 Timothy and Titus).

**§ 9. Our Lord's Discourse at Capernaum.**

1. Some erroneously maintain that our Lord spoke of the Eucharist in the synagogue of Capernaum (John vi. 53-56). But the following considerations appear conclusive against that view : (1) that discourse took place long before the institution of the Lord's Supper. (2) The statement, 'Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you' (v. 53), if referred to the Eucharist, would teach that there can be no spiritual life in any person who has not partaken of that ordinance ; in which case all children who have not partaken of it must be inevitably lost. (3) The statement, 'Whoso eateth My flesh, and drinketh My blood, hath eternal life' (v. 54), would further imply that all those who do partake of that ordinance will be finally saved. Such conclusions are admitted by Roman Catholic theologians to be false. Baptized children dying in infancy and childhood are regarded as certainly saved ; while many adult Christians who have partaken of the Eucharist may die in mortal sin. The meaning of our Lord's statements is plain from the context. There would have been no life if Christ had not come in the flesh, 'for the Bread of God is He which cometh down from heaven, and giveth life unto the world' (John vi. 33). Christ's *incarnation* was necessary for the salvation of mankind ; and His *death* was necessary in order to

atone for the transgressions of men. Hence His blood was shed to take away sin. And therefore: 'He that believeth on Me hath everlasting life' (John vi. 47).

2. The passage in John vi. is not however difficult to understand. Whenever Christ compares Himself to a vine, His people are said to be *in* Him like branches (John xv. 1-7); when to a door, His people enter *through* Him (John x. 9); when He compares Himself to *food*, His people *feed* on Him (John vi. 32, 33); when to *water*, they *drink* Him (1 Cor. x. 4). Christ took *flesh* to die for us (Heb. ii. 14; 1 Pet. iii. 18); His *blood* shed takes away sin (1 John i. 7). The necessity of faith in His incarnation, and of faith in the atonement made by His death, are the truths pointed out under such parabolic language, which Christ was wont to employ in addressing the people (see Matt. xiii. 10-15).<sup>1</sup> In John vi. 52-56 Christ's

<sup>1</sup> Dr. R. F. Littledale, in a leaflet on *The Real Presence* (London: G. J. Palmer, 32, Little Queen Street), asserts: 'It is not true that the words, wherever else they occur in the Bible, denote anything but their plain meaning. Here are all the texts where they are found: Lev. xxvi. 29; Num. xxiii. 24; Deut. xxviii. 53; Ps. xxvii. 2; Isa. ix. 20, xlix. 26; Jer. xix. 9; Rev. xvi. 6, xvii. 6.' This catalogue of texts given by Dr. Littledale is far from complete. Actual eating of human flesh in the famine caused by close siege is spoken of in Leviticus xxvi. 29, Deuteronomy xxviii. 53, and Jeremiah xix. 9. But Balaam, in depicting Israel as a lion in Numbers xxiii., used language suitable to his metaphor, and did not mean that the Israelites were to regale themselves on cannibal feasts. Nor did the Psalmist (xxvii. 2) dream of enemies wishing 'to eat up his flesh' like African cannibals. Nor are the words in Isaiah ix. 20 to be taken literally, *i.e.*, that Israel's foes were literally to eat their own flesh and drink their own blood. The language in Revelation xvi. 6 and xvii. 6 is distinctly figurative. In Zechariah ix. 15, not referred to by Dr. Littledale, Jehovah promises to give His people the blood of their enemies to drink. In Micah iii. 3 similar figura-

flesh and blood are spoken of as separated, not united—the separation took place at death. The doctrine of the whole passage is that taught in Acts iv. 12: ‘Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.’

§ 10. **The Roman Catholic Doctrine of Transubstantiation.** (a) *Roman Catholic statements of the doctrine.* 1. The fifth article of the Creed of Pope Pius IV. includes three distinct points: (a) the sacrifice of the Mass, (b) the dogma of Transubstantiation, and (c) communion in one kind. It is as follows:—

‘I profess likewise that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy sacrament of the Eucharist there is truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calleth Transubstantiation. I also

tive language is employed. (Comp. Zech. xi. 9, 16, etc. Rationalists, like Ghillany and Daumer, have actually maintained from such passages that the Israelites at least originally were cannibals; Dr. Littledale unwittingly plays into their hands. See my *Bampton Lectures on Zechariah*, p. 259, and articles on ‘The Old Testament and Human Sacrifices’ in the *British and Foreign Evangelical Review* for July, 1884, and January, 1885. It is fully admitted that Christ’s literal flesh and blood are alluded to in the rites of the Lord’s Supper. But the literal eating and drinking of Christ’s body and blood in that Supper is an absurdity. The disciples could not have eaten Christ literally at the First Supper; and if *they* did not then do so, there is no authority for the assertion at any other time.

confess that under either kind alone Christ is received whole and entire, and a true sacrament.'

2. The following canons were passed at the 13th session of the Council of Trent :—

Can. I.—'If any one shall deny that in the sacrament of the most holy Eucharist are contained truly, really, and substantially the body and blood, along with the soul and divinity, of our Lord Jesus Christ, and therefore whole Christ; but shall say that He is only in it as in a sign or figure, or virtually, let him be anathema.'

Can. II.—'If any one shall say that in the holy sacrament of the Eucharist there remains the substance of bread and wine along with the body and blood of our Lord Jesus Christ, and shall deny that wonderful and singular conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, although the appearances of bread and wine remain, which conversion indeed the Catholic Church most fitly calls transubstantiation, let him be anathema.'

Can. III.—'If any one shall deny that in the venerable sacrament of the Eucharist under each kind, and under the several parts of each kind, when a separation is made, whole Christ is contained, let him be anathema.'

Can. IV.—'If any one shall say that, when consecration has taken place, the body and blood of our Lord Jesus Christ is not present in the wonderful sacrament of the Eucharist, but (is there) only in use, while it is being taken, but not before or after, and that in the hosts or consecrated particles which are reserved or remain after communion there does not

remain the true body of the Lord, let him be anathema.'

Can. VI.—'If any one shall say that in the holy sacrament of the Eucharist Christ, the only-begotten Son of the Father, is not to be adored with the worship of latria, even outward, and so is not to be venerated with peculiar festal celebrity, nor to be solemnly carried about in processions, according to the laudable and universal rite and custom of Holy Church, nor to be publicly placed before the people in order to be adored, and that those who adore it are idolaters, let him be anathema.'

(b) *The Lutheran doctrine of Consubstantiation.* Great misconception prevails on the subject of the difference between the Romish doctrine of Transubstantiation and the Lutheran doctrine of Consubstantiation, at which canon iv. quoted above is aimed. For the sacrificial character of the Lord's Supper is denied by the Lutheran Confession. No change is supposed to be made in the bread and wine themselves by virtue of the words of consecration, nor is any 'presence' of our Lord's body and blood supposed to adhere in any particles of the consecrated bread and wine remaining after communion, or in any consecrated bread or wine on the table of the Lord. The Lutheran Church teaches that, when the bread and wine are administered, Christ imparts therewith His real body and blood to all 'in, with, and under' the bread and wine.<sup>1</sup> The Lutheran Church teaches no 'Eucharistic adoration, as is taught in canon vi. quoted above.

<sup>1</sup> 'Extra usum, dum reponitur aut asservatur in pixide, aut ostenditur in processionibus, ut fit apud Papistas, sentiunt non adesse corpus Christi.'—*Form. Concord.*, p. 729.

(c) *Texts quoted in proof of Transubstantiation.* 1.

In support of transubstantiation the Church of Rome adduces the words of institution, 'Take eat · this is My body'; which she interprets to mean, 'this is no longer bread, though it may still appear so, but is My body, changed and transubstantiated by Divine power. Such is not the natural meaning of the words. It is plain what is meant when we point to a picture and say, '*That is so-and-so.*' And when Christ, after breaking the bread, pointed to it, and exclaimed, 'This is My body,' the disciples must have understood Him to mean that the bread represented His body, and the breaking of the bread signified that violent death of which He had just spoken (Luke xxii. 15). The disciples had often heard Christ use similar language: 'I am the door' (John x. 9); 'I am the vine' (John xv. 1). St. Paul says of the rock smitten in the wilderness, 'That rock was Christ' (1 Cor. x. 4); and says of Sarah and Hagar, 'these' *women* (the pronoun in Greek is feminine) 'are the two covenants' (Gal. iv. 24; see also v. 25).

2. In the account of St. Luke (xxii. 19), and that of St. Paul, 'received of the Lord Jesus' (1 Cor. xi. 23, 24), an important addition is made to the sentence. In St. Luke the words are added, '*which is given for you,*' the present participle used in the Greek intimating that the event spoken of was certain to take place in a short time. In 1 Corinthians xi. the words are added, 'which is broken for you,' the word '*broken*' (again pres. part.) is not found here in the best MSS., although it is a correct interpretation of the elliptical expression of our Lord. Both additions point distinctly to Christ's approaching death, when He gave

'His life a ransom for many' (Matt. xx. 28). Not till then was Christ's body 'given' or 'broken,' nor His blood 'shed for many for the remission of sins' (Matt. xxvi. 28; Mark xiv. 24; Luke xxii. 20; the pres. part. is used in all three places).

3. No atonement was made until Christ had died. 'Without shedding of blood there is no remission' (Heb. ix. 22). Consequently Christ spoke at the last supper figuratively and prophetically. To imagine that Christ gave His body to be eaten, and His blood to be drunk, before He suffered, is virtually to deny that He was Jesus Christ 'come in the flesh' (1 John iv. 2) or 'coming in the flesh' (2 John 7; comp. John vi. 14).

4. Lastly, considerable variation exists as to the precise words spoken by our Lord in giving the cup (1 Cor. xi. 15; Matt. xxvi. 28; Mark xiv. 24; Luke xxii. 20), and it is impossible to interpret those expressions literally. Our Lord speaks of a separation of His body and blood which occurred when His blood was shed for sin and His body was 'raised for our justification.' Rome makes the body and blood one and the same thing, and yet pretends to interpret our Lord's words in a strictly literal signification!

Our Lord termed the consecrated wine 'the fruit of the vine' (Matt. xxvi. 29), and St. Paul, after consecration, terms the bread 'bread' (1 Cor. xi. 16, 17).

5. Rome argues that a 'real presence' of Christ's body and blood exists in the consecrated bread and wine, because St. Paul, in 1 Corinthians x. 16, speaks of 'a communion of the blood of Christ,' and of 'a communion of the body of Christ.'

This objection is easily answered. The apostle teaches that believers in Christ ought to realize at the Lord's Supper the benefits of Christ's incarnation, and should feed on the truth that 'He is the propitiation for our sins' (1 John ii. 2 ; Rom. iii. 25).

It is further urged that St. Paul says that the wicked 'discern not the Lord's body' (1 Cor. xi. 29), and consequently that His body must be present in the bread and wine.

But St. Paul speaks of those who treated the bread and wine at the Lord's table as common bread and wine, and who forgot that the bread and wine in that ordinance symbolically represented Christ. At every celebration of the Lord's Supper we 'shew the Lord's death'; we do not indeed theatrically represent it (which the Greek does not mean), but as the R.V. better renders the word, 'we proclaim the Lord's death till He come' (1 Cor. xi. 26). Every true commemoration of the Lord's Supper is a sermon in which Christ's atoning death is proclaimed.

When St. Paul writes of the Corinthians eating the bread and drinking the cup unworthily, he refers to the fact that many of the Corinthian converts treated the Lord's Supper like the feasts held in their idol temples, which feasts were often occasions for drunkenness and sin. It was by so acting that the Corinthians profaned the Lord's Supper, and God accordingly sent sickness and death among them, to show to them the sin of such profanation (1 Cor. xi. 30-32).

(d) *The testimony of the senses.* 1. The arguments against transubstantiation drawn from the testimony of our senses need not be dwelt upon. Faith is, no

doubt, required for matters beyond human observation. But the testimony of the senses is appealed to in Scripture in proof of the facts of Christianity (see Luke xxiv. 38-43; John xx. 25-27; Acts i. 3; 1 John i. 1-3). In transubstantiation however men are called upon to believe as a 'miracle' that which contradicts the senses of sight, smell, taste, etc. The belief of such a doctrine is attended with other difficulties. The consecrated bread and wine corrupt like any other bread and wine (see p. 53), and the consecrated wafers ('hosts,' *i.e.*, 'victims,' as they are called, see p. 60) may be eaten by mice, etc.

2. The Catechism of the Council of Trent explains the reason of the 'miracle' as follows:—

'For since, from the common nature of men, it is specially abhorrent to be fed with the food of human flesh, or with a draught of blood, He most wisely caused that the most holy body and blood should be administered to us under the appearance of those things, namely, of bread and of wine, by the daily and common sustenance of which we are specially gratified. And moreover there are combined these two advantages: first, we are saved from the calumnies of the infidels, which we could not easily avoid, if we were seen to eat our Lord under His proper appearance; the other is that, while we so partake of the body and blood of our Lord in such a manner however that, though truly, it cannot be perceived by the senses, this is of the greatest efficacy in increasing faith in our souls' (*Cat. Concil. Trid.*, pars. ii. cap. iv. § xlv.).

(e) *Sundry 'defects of the Mass.'* I. The Roman

Catholic Church regards it to be essential that the wafers used in the Mass should be of wheaten bread and the wine of pure grape. Otherwise there is no transubstantiation and no sacrament. This is expressly stated in 'the defects of the Mass' prefixed to the Latin *Missale Romanum*. Directions are there given, Section iii. 7, as to what must be done in case of the host disappearing after consecration, either by accident, as by the wind, or by a miracle, or seized by some animal (*vel casu aliquo, ut vento, aut miraculo, vel ab aliquo animali accepta*).

In Sect. vii. '*de defectu intentionis*' the following are mentioned:—'If any one does not intend to consecrate, but to do something in mockery. Also, if any hosts through the forgetfulness of the priest remain on the altar, or any part of the wine, or any host is hidden, when he intends to consecrate only those that he sees. Also, if any one has before him eleven hosts, and intends to consecrate only ten, not determining what ten he intends—in these cases he does not consecrate, because intention is required. It is otherwise if, thinking indeed there are ten, he however has willed to consecrate what he has before him; for then all will be consecrated; and therefore every priest ought always to have such intention, namely, of consecrating all those (wafers) which he has placed before him for consecration.' Consequently, if an infidel priest did not intend to consecrate, there would be no valid consecration, and the people would worship bread and wine for God.

Section x. treats of 'the defects occurring in the administration itself.' We quote Nos. 5, 12 and 14 of the section.

‘No. 5. If a fly, or a spider, or anything else may have fallen into the chalice before consecration, he shall throw the wine into a decent place, and put other wine into the chalice, mix a little water, and offer as above, and go on with the Mass; if after consecration a fly may have fallen in, or anything of that kind, and nausea be caused to the priest, he shall take it out, and wash it with wine, and burn it when the Mass is over, and the burning and the washing of this kind shall be thrown into the *sacrarium*. But if he has no nausea, and does not fear any danger of it, let him take them [the ashes and washing] with the Blood.’

‘No. 12. If by negligence any portion of the Blood of Christ shall have fallen, if indeed upon the earth, or upon the boards, let it be licked up with the tongue, and let the place itself be scraped as much as is enough, and the scraping be burned, and the ashes be thrown into the *sacrarium*,’ etc.

‘No. 14. If the priest vomits the Eucharist, if the species [*the appearances*] appear whole, let them be reverently taken, unless nausea is caused; for then the consecrated species should be cautiously separated, and placed in some sacred place until they are corrupted; and afterwards let them be thrown into the *sacrarium*. But if the species do not appear, let the vomit be burned, and the ashes be thrown into the *sacrarium*.’

2. Such are a few of the consequences connected with the doctrine of transubstantiation, and more or less with any theory of the ‘real presence’ of the Lord’s natural body and blood in the consecrated bread and wine. No theories concerning the pro-

perties of Christ's resurrection body have any real bearing on the question of the so-called 'real presence.' For if our Lord did not distribute His natural body and blood to the apostles when He instituted that sacrament, it was never imparted afterwards.

The humiliation of the Saviour was completed when He suffered death on the cross. His exaltation (spoken of in Acts ii. 33, 36; Phil. ii. 9-11; Heb. ii. 9) began with His resurrection. But Roman Catholic divines speak of Christ in the Eucharist as in a state of humiliation. St. Alphonsus Liguori, in his *Visits to the Blessed Sacrament* (Visit xxv.), says: 'St. Paul extols the obedience of Jesus Christ by telling us that He obeyed His Eternal Father unto death. "He became obedient unto death" (Phil. ii.). But in this sacrament His obedience is still more wonderful, since He is pleased not only to obey His Eternal Father, but even man himself. . . . Yes, the King of Heaven descends from His throne in obedience to the voice of man, and remains upon our altars, according to his pleasure. He is there without motion, or apparent will, suffering Himself to be carried about from place to place, and to be given in communion, both to the just and to sinners. Whilst He lived on earth He was obedient to His blessed mother and St. Joseph; but in this sacrament He obeys as many creatures as there are priests upon earth' (English edit., p. 70). See *Œuvres Complètes*, tom. iv. (Paris, 1842), p. 289.

§ 11. **The Sacraments not called 'Mysteries' in Scripture.** Some assert that the sacraments are 'mysteries,' and that the apostle

therefore speaks of ministers being 'stewards of the mysteries of God' (1 Cor. iv. 1). But 'the mysteries' in that passage are 'the mysteries of the kingdom of heaven,' which the Lord set before the multitude in parables, but expounded to His disciples (Matt. xiii. 11; Mark iv. 11; Luke viii. 10). The admission of the Gentiles into the kingdom of God on equal terms with the Jews is 'the revelation of the mystery which was kept secret since the world began' (Rom. xvi. 25), manifested by the preaching of the apostles according to the Scriptures of the prophets (Rom. xvi. 26; 1 Cor. ii. 7; Eph. i. 9, 10, iii. 3, 9). 'The mystery of the gospel' (Eph. vi. 19; Col. i. 26, 27) includes the union of Christ and His people typified by marriage (Eph. v. 32), in which text 'mystery' is in the Roman Catholic version mis-translated 'sacrament.' A secret revealed by God is termed 'a mystery' in Romans xi. 26, 1 Corinthians xv. 51, and so is an allegorical representation (Rev. i. 20, xvii. 5).

§ 12. **The Five Romish Sacraments.** The Church of Rome maintains that five other sacraments were 'instituted by Jesus Christ,' viz., Confirmation, Penance, Extreme Unction, Orders, and Matrimony. (1) But there is no proof that CONFIRMATION was instituted by Christ or by the apostles. The expression 'confirming the churches' (Acts xv. 41) means the same as 'confirming the souls of the disciples' (Acts xiv. 22). The 'laying on of hands' in Acts viii. 15-17 and Acts xix. 6 was not for the communication of the ordinary gift of the Spirit, but for the bestowal of the extraordinary signs, such as speaking with tongues. The ecclesiastical rite of

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confirmation was instituted in later times. It is mere assumption to connect 'the laying on of hands' (Heb. vi. 2) with the rite of confirmation. The usefulness of confirmation cannot be discussed here. (2) **PENANCE** includes auricular confession and priestly absolution (see p. 89). It was not 'instituted by Jesus Christ' or His apostles, and is opposed to Scripture. (3) **EXTREME UNCTION** (see p. 156). These last two Roman sacraments are described in Article XXV. of the Church of England as having 'grown partly of the corrupt following of the apostles.' (4) **ORDERS**, or the offices of 'bishops, priests, and deacons,' were not 'instituted by Christ' (see p. 32 ff.). (5) **MATRIMONY** existed from 'the time of man's innocency.' The expression, 'this is a great sacrament,' found in the Douay version of Ephesians v. 32, is incorrect. 'The mystery' there spoken of is the connection between Christ and His people (see p. 55).

The Reformers refused to give the name of 'sacraments' to any ordinances which had not any 'visible sign or ceremony ordained of God' (Article XXV.).

## CHAPTER IV

### THE SACRIFICE OF THE MASS

§ I. **The Teaching of the Creed of Pope Pius IV. and the Council of Trent.** See article of Pope Pius IVth's Creed on p. 45.

The canons of the Council of Trent on this subject passed in session xxii. cap. ii. are as follows :—

I 'If any one shall say that in the Mass there is not offered to God a true and proper sacrifice, or that what is offered is nothing else than Christ given to be eaten, let him be anathema.'

II. 'If any one shall say that in those words, *This do in remembrance of Me*, Christ did not make the apostles priests, or did not ordain that they themselves and other priests should offer His body and blood, let him be anathema.'

III. 'If any one shall say that the sacrifice of the Mass is only of praise and thanksgiving, or a bare commemoration of the sacrifice performed on the cross, but not propitiatory; or that it is of benefit only to the person who takes it, and ought not to be offered for the living and the dead for sins, punishments, satisfactions, and other necessities, let him be accursed.'

IV. 'If any one shall say that a blasphemy is ascribed to the most holy sacrifice of Christ performed on the

cross by the sacrifice of the Mass, or the latter derogates from the former, let him be accursed.'

V. 'If any one shall say that it is an imposture to celebrate Masses [*missas*, plur.] in honour of the saints, and in order to obtain their intercession with God, as the Church intends, let him be anathema.'

VI. 'If any one shall say that the canon of the Mass contains errors, and therefore ought to be abrogated, let him be anathema.'

VII. 'If any one shall say that the ceremonies, vestments, and external signs which the Catholic Church uses in the celebration of Masses [*in missarum celebratione*] are incitements to impiety rather than offices of piety, let him be accursed.'

VIII. 'If any one shall say that Masses in which the priest alone communicates sacramentally are unlawful, and therefore ought to be abolished, let him be anathema.'

IX. 'If any one shall say that the practice of the Roman Church is to be condemned, whereby part of the canon and the words of consecration are pronounced in a low voice ; or that the Mass ought to be celebrated only in the vulgar tongue ; or that water ought not to be mixed with the wine in offering the chalice, because that is against the institution of Christ, let him be anathema.'

§ 2. **The Mass a Representation of the Sacrifice of the Cross.** 1. In order to understand the canons, especially those that refer to 'the canon of the Mass' (vi., ix.), and the importance attached to the ceremonies, vestments, etc., alluded to in canon vii., it should be noted that in the celebration of Mass the priest performs before the

people a representation of the events connected with our Lord's sacrifice on the cross.

The Catechism of the Council of Trent affirms that 'the sacrifice of the Mass and the sacrifice of the cross are one and the same' (*Cat. Concil. Trid.*, pars ii. cap. iv. § lxxxii.). 'Christ and the priest are one priest.' Its words are: 'Christ the Lord is one and the same priest, for the ministers who make the sacrifice represent not their own, but the person of Christ, when they make His body and blood, which is shown in the words of the consecration itself. For the priest does not say, "This is the body of Christ"; but, "This is My body"; as it were taking upon him the person of Christ the Lord, he converts the substance of the bread and wine into the true substance of His body and blood.' (But see p. 71.)

2. *Vestments and holy things.* The vestments worn at Mass are described in many popular Roman Catholic catechisms as highly significant. They obtained that character probably about the ninth century. Most of them can be traced back to very simple beginnings. See Wace and Cheetham's *Dictionary of Christian Antiquities*, under their several names. Varieties of interpretation exist in matters of detail.

The *amice*, or linen veil, which the priest puts on first, is explained to signify the cloth with which the Jews blindfolded our Lord in the palace of Caiaphas (Luke xxii. 63, 64). It is however only momentarily put over the priest's head, but is worn round his neck. The *alb*, or white garment (distinct from the surplice), represents the robe with which Herod arrayed the Lord. The robe put on our Lord was not a white one (Luke xxiii. 11). The *girdle* which

fastens the alb represents the cord by which Christ was bound in Gethsemane. The *maniple*, another kind of cincture, the cord by which He was bound when scourged. The *stole*, the cord by which the Lord was led to be crucified. It is worn crossed in front. The *chasuble*, worn above the alb and stole, represents the seamless robe of Christ (John xix. 23, 24), or the purple robe put on Him in mockery (John xix. 2, 5). All these vestments are put on after a prescribed form with divers ceremonies.

Furthermore, the *altar* represents the cross. The *cup*, or chalice, the grave in which Christ's body was placed. The *paten* is the plate of silver or gold on which the priest places the wafer, termed 'the host' (*hostia*, victim). The paten placed over the chalice represents the stone rolled to the door of the sepulchre. The *corporal*, or linen cloth spread over the altar, is so called because connected with the *corpus*, or the *body* of the Lord. The *pallium*, or *pall*, thrown over the cup or chalice, represents the linen cloths in which the body of Jesus was wrapped for burial.

3. *The six parts of the Mass.* The Mass is divided into six parts. (1) The *general Preparation*. The priest after approaching the altar recedes three steps backwards, prostrating himself, to signify Christ's prostration in the garden. (2) The *Introit*, which includes the Epistle, Gospel, and Creed. (3) The *Offertory*, with the preparation of the bread and the wine. The Introit and Offertory are varied according to the seasons. The third part closes with the words: 'Holy, holy, holy, Lord God of Hosts, the heavens and the earth are full of Thy glory. Hosanna

in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.' A bell is then rung, to indicate that the most solemn portion of the service has begun. That part is (4) '*the Canon of the Mass*,' which is invariable, and includes the consecration of the bread, to which the attention of the people is called by the ringing of the bell thrice, during which the consecrated host is elevated and adored. Next follows the consecration of the chalice; the bell is again rung three times, while the chalice is also elevated, and adored as Christ present under the veil of the sacrament. (5) The *Communion*, or the administration. (6) The *Thanksgiving*, and close.

4. *Postures and Acts.* The postures and acts of the priest and his attendants are more or less significant. The chalice is uncovered to signify that at the death of Christ the veil of the temple was rent asunder. The sign of the cross made three times over the chalice indicates that Christ hung dead three hours on the cross. Two such signs made at the brim of the chalice indicate the water and the blood which flowed from the Saviour's side. The *Pater Noster* is said with a loud voice, in order that its seven petitions may shadow forth 'the seven cries from the cross.' The 'host' is broken to signify the separation of Christ's soul and body. The chalice is afterwards again signed three times with the sign of the cross, made by the priest with a particle of the host, and the words are repeated: *Pax Domini*, to call to mind the words of Christ after His resurrection: 'Peace be unto you.' A particle of the 'host' is then finally put into the chalice to signify the

reunion of Christ's body and blood and soul at His resurrection. The concluding words of the service '*Ite missa est*,' 'Depart ye, the assembly is dismissed,' are supposed to represent the words of the angels dismissing the apostles and disciples at the ascension of Christ (Acts i. 11). The benediction follows, which points to Christ's blessing pronounced in the act of His ascension. At the close of the service a portion of John i. or of some other Gospel is read, to indicate that the ascension of Christ was succeeded by the apostles preaching the gospel to the nations.

§ 3. **Texts quoted by Romanists.** The following passages are adduced on the Romish side :

(1) Mal. i. 11, 'My name shall be great among the Gentiles, and in every place incense shall be offered unto My name, and a pure offering: for My name shall be great among the heathen (the nations),' etc. That text has indeed from early times been supposed to refer to the Lord's Supper. In the Old Testament penitence, prayer and praise are spoken of as sacrifices, and these are found in every true celebration of the Lord's Supper. Thus the Psalmist says: 'Thou desirest not sacrifice, else would I give it; Thou delightest not [or 'hast no pleasure,' R.V.] in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise' (Ps. li. 17; so Ps. cxli. 1, 2). So in the New Testament: 'By Him therefore let us offer the sacrifice of praise [Lev. vii. 12] to God continually, the fruit of our lips—[this is the LXX. rendering of Hosea xiv. 3, where the A.V. has 'the calves of our lips.' The literal Hebrew is, 'our lips as bullocks']—giving thanks to His name.' 'But to do

good and to communicate [*i.e.* give alms], forget not, for with such sacrifices God is well pleased' (Heb. xiii. 15, 16; comp. Rom. xii. 1).

Roman controversialists argue that in Malachi i. 11 a literal sacrifice is meant, because the Hebrew word *mincha* is there used. *Mincha* properly signified a *gift*, and is employed sometimes in that sense (Gen. xxxii. 14). It means also a *tribute offering* (Judges iii. 15). When used as a *gift* or *offering* to God, it signifies an *unbloody sacrifice*, but not always (see 1 Sam. ii. 17). It is used figuratively of the Jews who were to be brought back to their land by the Gentiles (Isa. lxvi. 20). Hence the Roman Catholic argument cannot stand investigation.

(2) The passage in Isaiah lxvi. 20 casts light upon Romans xv. 16, which is also adduced in proof of the Romish doctrine. Paul, alluding to his preaching, describes himself figuratively as a minister in holy things, offering up, through the gospel, the Gentiles to God as a sacrifice, who were converted and sanctified by the Holy Spirit.<sup>1</sup>

The same truth is figuratively presented in 2 Corin-

<sup>1</sup> The Greek word *λειτουργός* is in Romans xv. employed to denote a *minister* discharging a priestly function. It is used of secular rulers in Romans xiii. 6 (see p. 69). The priestly function indicated is the setting forth of the gospel by preaching, prayer, and praise. So Chrysostom explains it in commenting on the passage. The word rendered '*ministering*' (*λειτουργούντα*) might also be rendered *sacrificing*, but such a rendering would obscure the meaning of the passage in Romans. For the gospel itself is not the sacrifice there signified, but the means whereby that sacrifice was effected and the Gentiles turned to God. Prof. Abbott has adduced a parallel for '*λειτουργεῖν* with the object τὸ εὐαγγέλιον,' namely, 4 Maccabees vii. 8, where τὸν νόμον is the subject, and the figure is explained, as in Romans xv., by the context.

thians iii. 2, 4, where the apostle terms the converted Corinthians 'the epistle of Christ,' known and read of all men. Paul was the scribe employed to write the letter, but Christ was the true writer, who wrote not with ink, but with the Holy Spirit; not in tables of stone, but in the 'fleshy tables of the heart,' or 'in tables that are hearts of flesh' (R.V.). Comp. also Phil. ii.

(3) The bread and wine brought forth by Melchizedek to refresh Abram and his men returning from 'the slaughter of the kings' (Gen. xiv. 18) is described by Roman writers as a sacrifice offered to God. This arose from a mistranslation in the Vulgate, where the Hebrew *and* is translated *for* ('for he was a priest of the Most High God'). But in Hebrews vii. no allusion whatever is made to Melchizedek's offering sacrifice. Cyprian is the earliest Father who uses that language.

(4) In Hebrews xiii. 10, it is maintained that a Christian altar is spoken of, and consequently a sacrifice. 'We have an altar whereof they have no right to eat which serve the tabernacle'; but no contrast is drawn there between the Christian and the Jewish Church, for in that case the pronoun '*we*' would have been expressed in the Greek. The pronoun is included in the verb (*ἐχομεν*), and the position of that verb is emphatic. The persons spoken of as having no right to the 'altar' are the priests of the old dispensation, 'those who serve the tabernacle.' We maintain, with Biesenthal, that in that passage there is no reference to the atonement, nor even to the altar of the cross. The Jews had an extravagant idea of the benefit obtained from the participation of meats offered to God. The worshippers who walked

(περιπατοῦντες) in the enjoyment of such privileges had not been profited thereby. Yet the Hebrew Christians seem to feel keenly the fact that they were shut out from the feasts held in connection with the Jewish sacrifices. The writer of the epistle, for their benefit, enlarges upon the heart being established 'by grace.' He reminds his brethren that even in the palmy days of Israel, 'while the tabernacle was yet standing' (Heb. ix. 9)—the tabernacle and not the temple being alluded to throughout the epistle—there was a sacrifice, namely, that offered on the Day of Atonement (Lev. xvi.), of which not one atom was partaken even by the priests. That sacrifice was regarded as so contaminating in its nature that every portion of the animals sacrificed, except the blood sprinkled on both mercy seat and altar, and the fat burned on the altar, was to be reduced to ashes, 'outside the camp,' on unholy ground. Christ Himself, as the anti-type of that sacrifice, suffered without the gate. His people ought, therefore, to be willing to go forth with Him without the gate, bearing His reproach, like men who had an abiding city—not like Jerusalem (so soon to be destroyed), but one which is to come.

Such appears to be the interpretation which best suits the context. The 'altar' indeed has been regarded by many critics as the cross on which Christ suffered. It is however an unproved assertion to suppose the text refers to any 'altar' existing under the new dispensation. No hint is given throughout the epistle (in which the priesthood of Christ is so fully explained) that the ministers of the New Testament are priests at all. The word priest (ἱερεύς) is

never employed in the New Testament of any minister of the New Testament Church except Christ Himself.

(5) Some have endeavoured to extract an argument from the words: 'This do in remembrance of Me.' According to canon ii. sess. xxii. of the Council of Trent (see p. 57), by those words the Lord Jesus transformed the apostles into 'priests,' and gave them authority 'to offer Mass.' Hence Bishop Jewel, in his *Controversy with Harding*, speaks of the Roman explanation '*do this*,' meaning '*sacrifice this*,' as common (*Works*, i. p. 456). The Greek word *to do* may, like the English word, refer to any act mentioned in the context in which it is employed.<sup>1</sup> But

<sup>1</sup> The word *to do* occurs in the New Testament several hundred times. The following passages are commonly cited as instances in which it means 'to sacrifice':—(1) Luke ii. 27, 'to do for him [the child] after the custom of the law.' The reference there is not to the *sacrifice* subsequently offered up, which, it should be observed, was offered up for the purification of the Virgin Mary, and not for the infant Christ—but to the *usual ceremonies*, such as the presentation of the child before the Lord, and the payment of the ransom money required by the Levitical law to be paid for the first-born male child, etc. (2) Hebrews xi. 28, 'He [Moses] kept (*lit.* 'did') the passover and the sprinkling of the blood,' etc. The expression 'to do the pass-over' means *to keep the feast* of the passover, which latter expression occurs in Acts xviii. 21 (also cited erroneously as an instance of the sacrificial sense of *to do*); the phrase is common in the Septuagint in that sense. In Hebrews xi. 28 the combination of 'the sprinkling of the blood' in connection with the same verb proves that the sense 'sacrificed' is inappropriate. The other instances cited are the passages in which our Lord's words at the Last Supper are recorded. Prof. Abbott has distinctly shown that the sacrificial interpretation of *τοῦτο ποιῆτε* is contrary to Septuagint usage, contrary to New Testament usage, and contrary to classical usage, not countenanced by the Greek liturgies, and not mentioned by any Greek Fathers, who must have known their own language, and whose views on the Eucharist would have naturally inclined them to adopt that meaning (*Reply*, p. 49).

it has no sacrificial meaning apart from that context. Our Lord's words, *do this*, simply mean, break this bread and partake thereof in remembrance of Me. The subject has been thoroughly examined in an article by the Rev. Prof. Abbott, D.Litt. of Trinity Collège, Dublin, reprinted in *Essays chiefly on the Original Texts of the Old and New Testaments* (London: Longmans, 1891). An attempt to answer Prof. Abbott was made by the Rev. W. Rathborne Supple, B.D., in two pamphlets, published by J. Masters & Co. in 1893. Prof. Abbott's reply to the first of these pamphlets appeared in 1893, and the second was finally dealt with in the preface to the second edition of Prof. Abbott's *Reply*. The Romish and Ritualistic interpretation has also been refuted by Canon Ince, Regius Professor of Divinity at Oxford, in *Two Letters on the Patristic and Liturgical Interpretation of Touto Poieite* (James Parker & Co.).

(6) A further attempt has recently been made in a Ritualistic Manual to show that the word rendered *remembrance* (ἀνάμνησις) 'has a distinctly sacrificial meaning' (V. Staley, *Catholic Religion*, 6th ed., Mowbray & Co., p. 265). But that statement is also incorrect. Prof. Abbott says, 'Most distinctly. ἀνάμνησις is not a sacrificial term; it never means, or can mean, "memorial offering"' (*Reply*, p. 41). Mr. V. Staley affirms that the Greek word in question is 'used but twice in the Old Testament, and but four times in the New.' The disputed word occurs in the New Testament only in Hebrews x. 3, and in the three passages in which our Lord's words at the Lord's Supper are recorded. But the word occurs in the

Greek titles of Psalm xxxviii. (Ps. xxxvii. in LXX.) and of Psalm lxi. (Ps. lxx. in LXX.) with no idea of sacrifice. It occurs also in Wisdom xvi. 6, 'for the remembrance of the commandment of Thy law.' It is found in Symmachus' translation of Psalm vi. 5, and of Exodus iii. 15, and in another Greek version of Psalm cxxxv. 13. In not one of these passages can the word have any 'sacrificial meaning.' The Old Testament passages Mr. Staley refers to are first Leviticus xxiv. 5-7, where the shewbread is spoken of. The frankincense placed on a bowl on the top of each row of six cakes was burnt as a 'memorial' of those loaves, *i.e.* was burnt in their stead as a 'fire-portion' to the Lord. In the second passage, Numbers x. 10, the sacrifices are not spoken of as a 'memorial before God,' but the blowing of the trumpets, which trumpets were to be *blown to call God* to remembrance. Mr. Staley has in that passage incorrectly rendered the Greek *ἐσται* (used by the LXX.), '*they may be,*' as if the *sacrifices* were referred to, but the Greek verb is in the singular. In Hebrews x. 3 the word is not used, as Mr. Staley asserts, 'of a remembrance before God,' but, as the context clearly shows, of a 'remembrance before man' and to men. The context states that 'the worshippers once purged should have had no more remembrance of sins.' Hence that passage strongly supports the natural interpretation of our Lord's words: 'This do in remembrance of Me'—do this in order to keep Me and My work in perpetual remembrance. The Old Testament sacrifices were employed to keep men constantly in remembrance of their sin, and that sin was not really atoned for by the blood of bulls and of goats.

(7) Acts xiii. 2 : the Greek word rendered '*ministering*' (λειτουργεῖν) is often used to indicate any service performed before the Lord. The persons spoken of as *ministering* in Acts xiii. 2 were probably those named in verse 1 as being with the Christian community at Antioch. For the command following was addressed to the Church as a whole. The Church of Antioch having the unction of the Spirit, was indeed 'a holy priesthood' (1 Pet. ii. 5). Moreover if the expression be understood specially of the five persons there mentioned by name, it is best interpreted to mean *preaching* the word, as in Romans xv. 16 (see p. 63). The Greek word is used of any kind of ministering (Rom. xv. 27), it is used in Hebrews i. 14 of the services rendered by angels to men. It is also employed in the LXX. of Abishag ministering to King David (1 Kings i. 4). It is simply 'a begging of the question' to cite such a text in proof of Christian clergy offering up the Mass.

§ 4. **Positive Scripture Proof against the Mass.** 1. The idea of any other sacrifice than that of Christ's death upon the cross is negated by the argument in the Epistle to the Hebrews. The writer of that epistle lays it down as an indubitable fact that Christ's priesthood was wholly unique, because it is said in Psalm cx. 4, 'Thou art a priest for ever after the order of Melchizedek.' The peculiarity of the priesthood of Melchizedek compared with the Levitical priesthood lay in the following particulars: (1) As nothing is known of Melchizedek's father or mother, he was '*without father, without mother*' (Heb. vii. 3). His genealogy was not preserved, as was done carefully in the case of the Levitical priests (comp.

Neh. vii. 63-65). Hence Melchizedek was '*without descent*.' (2) In the portraiture of Melchizedek in Genesis xiv. no account also is given of his birth or death. In the picture gallery of Scripture 'he abideth a priest continually.' Hence the Psalmist speaks of Messiah as 'a Priest after the order of Melchizedek.' Dr. Faà di Bruno, in his *Catholic Belief*, p. 76, asserts that Christ was so 'called by the royal Psalmist' because the sacrifice which Melchizedek offered as the priest of the Most High God was then of bread and wine (see p. 64). The Psalmist does not, however, refer to any *sacrifice* offered by Melchizedek, but solely to his *priesthood*. No sacrifice of Melchizedek is referred to in the Epistle to the Hebrews (chap. vii.), although the blessing which Melchizedek pronounced on Abraham is several times dwelt on. Consequently it is wrong to assert, with Dr. di Bruno (p. 77), 'It is on account of this Sacrifice offered daily on our altars that our Lord is called a Priest for ever according to the order of Melchizedek.'

2. Christ's priesthood differed from the Levitical priesthood in the following particulars: (1) The Levitical priests were 'made after the law of a carnal commandment,' that is (a) They had to belong by birth to the tribe of Levi. (b) No one could be made a priest unless his parents had married as laid down in the Mosaic law. (c) The individual priest was required to be free from bodily blemish. But Christ was made priest 'after the power of an endless life.' He laid down His life, and He took it up again, and ever liveth (Heb. vii. 16, 25). (2) The Levitical priests were made 'without an oath,' Christ 'by an oath' (Heb. vii. 20, 21). (3) They were 'many priests,'

being mortal ; He 'ever liveth.' His priesthood is unchangeable, inviolable, it 'doth not pass to another' (R.V. marg. in Heb. vii. 23, 24). 'Christ's priesthood is His alone, open to no rival claim, liable to no invasion of its functions' (Bishop Westcott, *Comm. in loc.*). (4) Christ was also holy, sinless, and undefiled, separated from sinners by being lifted up, withdrawn from them by His ascension, and made higher than the heavens (Heb. vii. 26), brought into the immediate presence-chamber of God, glorified with the glory that He had before the foundation of the world (John xvii. 5).

Rome asserts that her priests discharge Christ's priesthood, and that He acts through them. Had the apostle known of such a priesthood, he must necessarily have mentioned it in the Epistle to the Hebrews. The silence of that epistle is conclusive.

3. Rome maintains that Christ is offered daily in the sacrifice of the Mass. But the apostle contrasts (Heb. vii. 27) the daily sacrifices of the Levitical priests with the single act of sacrifice performed by Christ on Calvary. He does not utter a syllable about a continuation of Christ's sacrifice in the Eucharist.

No distinction between a bloody and an unbloody offering can explain away that text : Christ 'once' 'offered up Himself.' There can therefore be no sacrifice of Christ, no 'immolation' whatever of Christ in the Lord's Supper.

In Hebrews x. the truth is further insisted on. The entrance of the high priest once every year on the Day of Atonement (Lev. xvi.) is contrasted with the one entrance of Christ into the holy place alone (Heb. ix. 12). The offering was performed by Christ

on the cross when His atoning blood was shed (Heb. ix. 14). Heaven is the holy place into which He entered, 'to appear in the presence of God for us' (Heb. ix. 24), having previously purified even those holy places, regarded as somehow connected with earth, with His own sacrifice (v. 23). His entrance as our High Priest and manifestation of Himself before God for us after His death took place once (v. 24), just as His manifestation to us by His incarnation at the end of the world (the ages before Christ) occurred only once (v. 26), when He came to put away sin by the sacrifice of Himself (v. 26). The argument in that chapter is summed up: 'And inasmuch as it is appointed unto men once to die, and after this *cometh* judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him unto salvation' (Heb. ix. 27, 28, R.V.).

In Hebrews x. the contrast with the continual or the daily sacrifices and Christ's single act is again insisted on. The constant repetition of the Jewish sacrifices reminded men of sin (see p. 68) and of the necessity of a real propitiation (Heb. x. 1-5). The voluntary offering of Jesus is adduced with the remark: 'By which will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest [of the Jewish Church] indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins: but He, when He had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till His enemies be made the footstool of His feet. For by one offering

He hath perfected for ever them that are sanctified' (Heb. x. 10-14, R.V.).

These words decisively disprove 'the sacrifice of the Mass,' as taught by the Church of Rome or by kindred corrupt Churches. The reiteration of the incarnation, of the atoning offering, of the resurrection and ascension of Jesus, are all alike impossible. Each of those acts was accomplished 'once for all.'

§ 5. **No 'Real Presence' of Christ or Earthly 'Altars.'** When Christ ascended into heaven (Acts i.), the angels addressed the gazing disciples in these words :

'Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven' (v. 11).

St. Peter likewise affirmed : 'And He shall send Jesus Christ, which before was preached unto you : whom the heaven must receive until the times of restitution of all things,' etc. (Acts ii. 20, 21).

How could this be true, if Christ be present in His humanity as well as in His divinity in the so-called 'sacrament of the altar'? (see p. 46).

The manner of Christ's second coming is set forth in Revelation i. 7 and other passages ; and in reference to it Christ warned His disciples not to believe in any personal advent of Himself until the great day when all should behold Him.

'Then [during the days prior to the second advent] if any man shall say unto you, Lo, here is Christ, or there ; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders ; insomuch that, if it were possible, they

shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert ; go not forth : behold, He is in the secret chambers ; believe it not ' (Matt. xxiv. 23-26.) Christ cannot therefore be on this altar or on that. He is not (ἐν ταμείois) in any secret chambers, pyxes, or tabernacles. Men cannot bring Him down from heaven, or inclose Him in a box or tabernacle (see pp. 47, 64).

Roman Catholic authorities assert that the consecrated host has been miraculously seen to be alive. The false prophet described in Revelation xiii. 15 claimed to have ' power to give life ' to the ' image of the beast.' The consecrated host is the idol *par excellence* of a fallen Christianity. Thus we read in Biel's *Expositio Canonis Missæ*, li., of a priest who implored the Almighty to let him see and handle Christ present in the Holy Eucharist. His prayer was granted, and he saw upon the altar the infant Christ. He was bidden by an angel to take the Child in his arms. He did so, fondly embraced Him, and kissed His lips. He then replaced Him on the altar, and implored the Lord to assume His former shape. The prayer was answered, and the Child was again transformed into the ordinary ' host.' In the *Acta Sanctorum* numerous instances of similar visions are recorded. Saints are reported to have seen the host when elevated presenting the appearance of a boy, shining like the sun, expressing approbation with his looks, and speaking with his tongue, and going into the mouths of communicants when they were receiving the Eucharist.

#### § 6. Half-Communion, or Communion in

**One Kind.** The Roman Catholic practice of withholding the cup from the laity, and permitting only the officiating priest to partake thereof, is an outcome of the belief in transubstantiation. The Catechism of the Council of Trent gives the following reasons for this practice (part ii. cap iv. lxxi.): (1) to avoid 'the blood of the Lord' falling on the ground. (2) As the Holy Eucharist ought always to be ready for the use of the sick, if 'the species of the wine' were kept too long, it might become sour. (3) Many persons cannot endure wine. (4) Wine might be injurious to the recipient; or be (5) obtained with difficulty; (6) That the heresy of those persons should be rooted out 'who denied that a whole Christ was under both species, but asserted that only a bloodless body was contained under the appearance of bread, but the blood under the appearance of wine.'

Such are Rome's six reasons. On the first enough has been said already. As to the second, (*a*) Scripture says nothing about the necessity of sending the Eucharist to the sick. (*b*) Rome contradicts her own doctrine concerning 'the species' or 'appearances.' For she maintains that the substance of the wine is wholly and entirely changed, and yet she speaks of the wine getting sour or corrupting. (*c*) 'The heretics' alluded to in No. 6 had at least the merit of taking Christ's words in their baldly literal sense. Such arguments, logically carried out, would justify the abolition of the cup in the Lord's Supper.

The Catechism of the Council of Trent (part ii. cap. iv. lxx.) quotes John vi. 51 as affirming that it is sufficient to partake of the bread in order to live for ever. But she forgets that in verse 53 of that chapter

that the eating of the flesh and the drinking of the blood are both stated to be essential (see p. 42 ff.).

The old Protestant argument derived from the use of the word '*and*' in place of '*or*' in 1 Corinthians xi 27, as translated in the A.V., is no longer tenable. The reading '*or*' is found in the best Greek MSS. and accepted in the R.V. There is no doubt considerable authority in favour of the A.V. reading, and that text was not '*corrupted*' by the translators. The reading which they followed is found in the edition of the Vulgate put forth under the authority of Sixtus V. But the alternative reading proves nothing. The verse simply affirms that profanation may be offered to the Lord's Supper under either kind.

When our Lord first instituted the communion, He administered it only to the apostles, and if, as Rome affirms, the words '*this do*' meant '*offer this*' (see p. 66), and were addressed solely to them, there is no direction whatever to the laity to partake of that ordinance.

Transubstantiation was first defined as an article of faith at the Lateran Council in 1215, and the cup was withheld from the laity by the decrees of the Council of Constance, 1415, two hundred years afterwards.

§ 7. **The Words of Consecration used in the Mass.** Great importance is attached to the words spoken by our Lord in the institution of the Lord's Supper. Hence let it be noted that His exact words do not occur in '*the Canon of the Mass.*'

The translation of the Latin words used at the consecration of the bread, with the rubrics for the direction of the priest (which we give in *italics*), is as follows :

'Who the day before He suffered [*he takes the Host*] took bread into His holy and venerable hands [*he lifts his eyes to heaven*], and having raised His eyes to heaven, giving thanks to Thee, God, His almighty Father [*he makes the sign of the cross over the Host*], blessed, broke, and gave to His disciples, saying, Take, and eat ye all of this. [*Holding the Host with both his hands between the index-fingers and thumbs, he utters the words of consecration secretly, distinctly, and attentively over the Host, and also over all of them, if there are more to be consecrated.*] FOR THIS IS MY BODY.'

Thus the words 'this do in remembrance of Me' are omitted, on account of the false interpretation assigned to those words (see p. 67).

The translation of the words used at the consecration of the cup or chalice is as follows:

'In like manner, after they had supped [*he takes the chalice in both his hands*], taking also this excellent chalice into His holy and venerable hands, giving also thanks to Thee [*holding the chalice with his left hand, with his right hand he makes the sign of the cross over it*], blessed, and gave to His disciples, saying, Take, and drink ye all of it. [*He utters the words of consecration over the chalice attentively, continuously, and secretly, holding it a little elevated.*]

'For this is the chalice of My Blood, of the New and eternal Testament; the mystery of faith: which shall be shed (*effundetur*) for you and for many for the remission of sins.'

Rome thus uses in the consecration words never uttered by the Saviour.



A Roman Indulgence of the 18th century.

## CHAPTER V

### ROMISH ASSUMPTIONS AS TO THE CHURCH, PRIESTHOOD, HEADSHIP OF PETER, AUTHORITY, AND RULE

§ 1. **Rome's Assertions as to the Greatness of the Priesthood.** The Church of Rome assumes that the Church is infallible. The laity must submit to the priests, the priests to the bishops, the bishops to the pope. Christ, according to Alphonsus Liguori, obeys the priests (see p. 54), and His people must therefore likewise obey them. The Catechism of the Council of Trent on the 'sacrament of orders' thus sets forth 'the nobility and excellence of the priests':

'*Firstly*: For since bishops and priests, as the interpreters of God, are both a kind of mediators (*et inter-nuntii quidam sint*) who in His name teach men the

Divine Law and the precepts of life, and sustain the part of God Himself on earth (*et ipsius Dei personam in terris gerunt*), it is plain that no greater function can be imagined than theirs; wherefore they are deservedly called not only Angels but even Gods, since they have among us the power and the divinity of the immortal God.'

'*Secondly*: But although in every time they [priests] obtained the highest dignity, the priests of the New Testament far exceed all others in honour. For the power which is conferred upon them of making (*conficiendi*) as well the body and the blood of our Lord, and of offering, also of remitting sins, also surpasses human reason and intelligence, much less can anything equal or like it be found on the earth.'

Here we have the picture drawn by St. Paul in 2 Thessalonians ii. of 'the man of sin, who sitteth in the temple of God setting forth himself as God' (R. V.).

**§ 2. Passages quoted in support of Priestly Absolution.** 1. Rome asserts that Christ gave such powers when He said: 'Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained' (John xx. 22, 23). That power was passed on to their successors. But the power then given to the Church was simply to declare forgiveness to all who would believe in Christ. Our Lord's words were not addressed on that occasion solely to the apostles; (1) because one apostle was not present, namely, Thomas (John xx. 24); and (2) there were several then present who were not apostles, such as Cleopas and his companion (Luke xxiv. 33-36); moreover (3) the holy women, last at the cross and first at the

tomb, were also, in all probability, in the assembly, for they belonged to the 'company' (Luke xxiv. 22). They were wont to be present at such assemblies (Acts i. 14), and had been commissioned by Christ to announce His resurrection to the apostles. They must therefore have been that evening with the disciples. Luke relates the substance of our Lord's address and commission in these words (xxiv. 47): 'That repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem' (see Mark xvi. 16).

If the words of our Lord be taken literally, an unconditional power of forgiving sins was then imparted. But no one asserts that the apostles possessed any such power. Our Lord's words must therefore be interpreted in accordance with the usage of Scripture, in which the prophets were sometimes said to *do* that which they were only commanded to *announce* would happen. Thus Elisha was said to *slay* those that escaped the sword of Hazael (1 Kings xix. 17). Jeremiah was 'set over the nations,' because he was to predict their ruin or prosperity (Jer. i. 10). The words of Jeremiah's commission, literally interpreted, made him king of all kings and lord of all lords. But they cannot be so interpreted. Furthermore, God says in Hosea vi. 5: 'I have hewed them [the rebellious Israelites] by the prophets; I have slain them by the words of My mouth' (Jer. v. 14); and the two witnesses in Revelation xi. 5, 6 are represented as thus killing their enemies. Not one of the passages cited can be taken in the baldly literal sense; nor can our Lord's words in John xx. 22, 23 be interpreted in any such literal signification.

2. It is further argued that Christ bestowed upon Peter (Matt. xvi. 19), and afterwards on the Church in general (Matt. xviii. 18), the power of binding and loosing. But the power of 'binding and loosing,' given to Peter and to the other apostles as representatives of the Church, was not a power of forgiving sin, but the power of declaring under special inspiration of the Holy Ghost what ordinances of the law of Moses were to remain binding on Christians, and what had ceased to be binding. In the ordinary phraseology of the Jews used both in the Talmud of Jerusalem and in that of Babylon, to *bind* means to declare prohibited, and to *loose* is to declare lawful or permitted. See Lightfoot's *Horæ Hebraicæ* and others on the above passages. The apostles exercised that power, along with the Church (clergy and laity in synod assembled), when they declared that circumcision and other Jewish rites were not to be forced upon the Gentiles, but commanded the Gentiles at the same time to abstain from things sacrificed to idols, and from blood, and from things strangled (see Acts xv. 23-29). Paul exercised the same power when, under Divine inspiration, he declared the Jewish law of meats abrogated (Rom. xiv.; see also 1 Cor. viii.; Gal. v. 1, 2; Col. ii. 16, 17). On the special honour conferred upon Peter, see p. 85.

God only can forgive sins. He alone can read the secrets of men's hearts. No human priest or prophet can do so, unless under some momentary inspiration. Hence God speaks of 'forgiving iniquity and transgression and sin' as His own prerogative (Exod. xxxiv. 7). Similarly Isaiah xliii. 25; Daniel ix. 9; Micah vii. 19. When Christ claimed the power of forgiving sin, He

claimed to be Divine, and His enemies saw clearly what was His meaning (Mark iv. 1-12).

All those who set forth the Gospel to sinners by such preaching offer remission of sins ; and when they further declare that there is no pardon which can be obtained except through Christ's atonement (Acts iv. 12), they 'retain' sins. In that way and in no other the apostles discharged their great commission. See Acts ii. 38, iv. 12, xiii. 38, xvi. 31 ; as well as throughout the epistles. The apostles never pronounced any priestly absolution.

3. In the case of the incestuous Corinthian (2 Cor. ii. 6-10), St. Paul pronounced no absolution. When Paul first wrote, the offender was cut off from communion with the large majority of the Corinthian Christians (*ὑπὸ τῶν πλειόνων*, v. 6). But, because that man became truly penitent, the apostle in his second letter asked the Corinthians to forgive him and receive him back, expressing his own readiness to forgive him also. That forgiveness was a remission of ecclesiastical censure. The expression 'in the person of Christ' is better translated 'in the presence of Christ' (see R.V. marg.), *i.e.*, Christ is witness that this is done in very deed and truth.

§ 3. **Auricular Confession.** 1. This practice is based upon the idea that the priests sit in the confessional as judges in 'the tribunal of penance,' compelled minutely to investigate sins (all thoughts of shame being laid aside), and possess power from Christ, according to their discretion, to grant or refuse absolution. The penitent is to cast himself humbly at the feet of the priest. 'In the priest, who sits as the lawful judge over him, he reverences the person

and power of the Lord Christ<sup>1</sup> (see p. 78). For the priest, as in other things, so in administering the sacrament of penance, discharges the office of Christ' (*Cat. Concil. Trid.*, pars ii. cap. v. xxii.). Hence in § xlviii. the priest is styled 'the vicar (or representative) of Christ the Lord.'

2. The grounds on which such authority is claimed are the texts already discussed. But, as a make-weight, the Mosaic laws concerning leprosy (Lev. xiii., xiv.) are thrown into the scale. The Levitical priests were sanitary officers. Their duty was to shut out all afflicted with leprosy from intercourse with other persons. If the disease departed, they readmitted the recovered leper to society after the performance of certain rites. Hence the Lord commanded those whom He healed to 'go and shew themselves to the priests' (Matt. viii. 4; Luke v. 14, xvii. 14), that the reality of their cure might be attested, and in proof that He 'walked orderly and kept the law.' No Levitical priests pronounced any absolution. In cases of failure to restore deposits, or theft, and such transgressions, which were often accompanied with false swearing, public confession of sin to the priest was required, who had to exact restitution, and God's forgiveness was then promised on the offering up of the prescribed sacrifice (Lev. vi. 1-7). See Numbers v. 6, 7, often quoted without reference to the parallel passage. The 'trial of jealousy' by 'the bitter water' (prescribed in Numbers v. 11-31) has nothing in common with 'the tribunal of penance.' For the sins of murder, adultery, fornication, and such like, no atone-

<sup>1</sup> 'In sacerdote autem, qui in eum legitimus iudex sedet, Christi Domini personam et potestatem veneratur.'

ment was provided under the Mosaic law; and private confession of sins to a priest with the object of obtaining absolution was wholly unknown.

3. In all cases of transgression confession of sin had to be made to God, and not to any earthly priest. The Psalmist says: 'I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and Thou forgavest the iniquity of my sin' (Ps. xxxii. 5). In case of national sins public confession was made. Ezra thus confessed sins (Ezra x. 1-11; Neh. ix. 2, 3, 6 ff.); so did Daniel (Dan. ix. 4, 5 ff.); and the people in the days of John the Baptist (Matt. iii. 6); see also Romans xiv. 11, and the quotation there from Isaiah xlv. 23. Closely akin to this was the public confession at Ephesus, recorded in Acts xix. 18-20, of sin and imposture in having deceived many by so-called magical arts. When St. James said, 'Confess your faults one to another, and pray one for another that ye may be healed' (Jas. v. 16), he does not urge confession to a priest, but the mutual acknowledgment of sins between Christians. Among the Jews of his day and later there was a practice, in case of sickness, for the elders of the synagogue (not priests) to visit the sick, to remind them that sickness and death came from sin, and to exhort the sick man to confession, if any sin preyed on his mind, and then to pray for recovery. St. James's exhortations seem to be based on that Jewish practice. At no time and under no circumstances was the enumeration of all sins committed required under either the Old or New Testament. The confession of Achan (Josh. vii. 19-21) was extorted that the justice of his punishment might

be apparent to all. No absolution was pronounced in any such case.

4. The immoralities arising out of the confessional cannot be here discussed. They are but natural results of the practice. When enquiry is made in minute detail into all the acts of married life, and into all the thoughts and temptations that defile the hearts of men and women ; when, as insisted upon in all manuals for confessors, it is not enough to extract a general confession, but the very details must be inquired into, and especially into the mental delight felt in contemplation of sins, it is easy to see what awful temptations beset the practice. These temptations are fully admitted by Liguori. The confessional is a school for training in sin rather than a means to get rid of evil inclination ; and the secrecy enjoined alike on the miserable victims and confessors makes the practice all the more degrading.

§ 4. **The Romish Doctrine on the Supremacy of St. Peter.** 1. *The supremacy of St. Peter a fiction.* The Roman Catholic doctrine of the supremacy of St. Peter over all the other apostles is contrary to the Gospels. They mention the solemn rebuke administered to Peter, 'Get thee behind me, Satan' (Matt. xvi. 21-23 ; Mark viii. 33-37). When James and John sought to obtain supremacy over the other disciples, our Lord did not say that He had appointed Peter to be the supreme head of the Church (Mark x. 35-45). Nor did He teach such a doctrine when there was 'a strife' among the apostles 'who should be accounted the greatest' (Luke xxii. 24-26). Such would have been the natural course if the Roman Catholic view were

correct. Peter's sad denial of the Master on three occasions required a special restoration, and therefore St. John records the manner in which Christ restored him to the office of feeding His sheep and lambs (John xxi. 15-17). Peter's fall and restoration were predicted by Christ (Luke xxii. 31). In Peter's two epistles he did indeed, when converted, strengthen his brethren. Peter and John were sent by the apostles to the Samaritans (Acts viii. 14), and willingly accepted such a delegation; but on Roman Catholic principles Peter ought to have been the sender, and not the sent. Peter was obliged to defend his conduct before the apostles and brethren in baptizing Cornelius and his companions, as recorded in Acts xi. 1-4. In the Council at Jerusalem the chief place was occupied by St. James, who pronounced the decision of that Council (Acts xv. 13-19). Paul says that he himself 'was not a whit behind the very chiefest apostles' (2 Cor. xi. 5), which shows he had no idea of Peter's supremacy; and in Galatians ii. 6, 9-11 Paul mentions how he rebuked Peter in the face of the Church for inconsistency of conduct. Peter never claimed such supremacy. He speaks of himself as an 'elder and a witness to the sufferings of Christ' (1 Pet. v. 1).

2. *The promise made to Peter.* It is true that our Lord said to Peter: 'Thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven' (Matt. xvi. 18, 19). But those words do

not prove Peter's supremacy (see p. 81). They refer to special honour conferred upon him for his confession of faith in the Messiahship and Divinity of Jesus.<sup>1</sup> That honour was that Peter should be the instrument of opening the 'kingdom of heaven,' or the gospel dispensation, to the Jews first, and then to the Gentiles. He unlocked the gate of that kingdom with the keys of preaching the gospel in the sermon preached on the day of Pentecost, by which 3,000 Jews were converted (Acts ii. 14-41), and afterwards by preaching the same glorious news to the Gentiles, some of whom, in the house of Cornelius, he had the honour of first admitting by baptism into the Church of Christ (Acts x. 34-38). Those keys were the only keys committed to Peter's care, and those persons who entered 'the door' thus opened found entrance into the kingdom of heaven.

Christ alone possesses 'the keys of Hades (see p. 140) and of death' (Rev. i. 18). He also has the keys of heaven, for He says: 'These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth, and shutteth, and no man openeth' (Rev. iii. 7). He is 'the Door of the sheep' (John x. 7), and 'the Shepherd of the sheep. To Him the porter openeth; and the sheep hear His voice: and He calleth His own sheep by name, and leadeth them out' (John x.

<sup>1</sup> There is, no doubt, a play upon the name of Peter in verse 18, but the rock on which the Church is built is best explained, with many of the Fathers, as referring to Peter's noble confession of faith in the Messiahship and Divinity of the Lord Jesus, although it is a matter of doubt whether the contention of some of those Fathers as to the distinction between *Petrus* and *petra* can be sustained. (See Littledale's *Plain Reasons Against Joining the Church of Rome*, p. 25.)

2, 3). He it is who shall at last say to His people, 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world' (Matt. xxv. 34).

3. *Doctrines assumed by Rome as true.* Concerning the supremacy of Peter Rome takes for granted a number of points which cannot be proved. (1) The supremacy of St. Peter over the apostles; (2) That Peter was Bishop of Rome. Even if it were admitted that Babylon meant Rome in 1 Peter v. 13, nothing further would be proved but that Peter was at Rome when he wrote that letter.

4. *The papal infallibility.* The doctrine of the infallibility of the Roman Pontiff was defined as an article of faith in the following terms in cap. iv. of the decrees of the Vatican Council:

'We, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion and the salvation of Christian peoples, with the approbation of the Holy Council, teach and define that the dogma has been Divinely revealed:—That the Roman Pontiff, when he speaks *ex cathedra*, that is, when in the discharge of his office as Pastor and Doctor of all Christians, he defines, by his own supreme apostolic authority, a doctrine concerning faith and morals to be held by the whole Church, by that Divine assistance promised to himself in the person of St. Peter, he possesses that infallibility by which the Divine Redeemer wished His Church to be instructed in defining doctrine concerning faith and morals; and therefore the definitions of that same Roman Pontiff are of themselves, but not by the con-

sent of the Church, unalterable. But if any one shall dare to contradict this Our definition, which may God avert ! let him be anathema.'

The sole Scripture authority adduced in favour of such pretensions are the texts Matthew xvi. 18, 19 and Luke xxii. 31, 32 (see p. 86). The warning conveyed in the latter passage, and virtually repeated in Romans xi. 22, might well have been laid to heart.

### § 5. Penance, Pardons, and Indulgences.

1. *Penance.* Penance (*pœnitentia*) is one of Rome's seven sacraments. The Latin word means properly *repentance*, but is generally used by the Church of Rome in the sense of 'penance.' The Council of Trent, in its xivth session, speaks of *pœnitentia* as necessary in all ages, and quotes Ezekiel xviii. 30, Luke xiii. 3, and Acts ii. 38. It notes that 'before the coming of Christ *pœnitentia* was not a sacrament, nor is it a sacrament after His coming to any one before baptism.'

The Council affirmed that our Lord instituted 'the sacrament of penance' after His resurrection, when He breathed upon His disciples, and said, 'Receive ye the Holy Ghost. Whosoever sins ye remit,' etc. (John xx. 22). (See p. 79.) It maintains 'that the *form* of the sacrament of penance, in which especially its virtue is inherent, lies in those words, '*I absolve thee.*' The '*matter* of this sacrament are supposed to be the acts of the penitent himself, namely, contrition, confession, and satisfaction' (see p. 92).

It affirms that 'this sacrament of penance is as necessary for salvation to those who have fallen into sin after baptism as baptism itself is to those who

have not been regenerated.' *Regenerated* is here used in the sense of *the baptized*.

(a) *Priests as judges in a tribunal*. The Council affirmed that our Lord appointed 'the apostles and their legitimate successors,' 'the bishops and priests,' as sole ministers of this so-called sacrament. He left 'priests as His vicars, as presidents and judges, to whom all mortal crimes should be brought, into which Christ's believing people may have fallen, in order that they, by the power of the keys, may pronounce sentence of the remission or of the retention of sins' (see p. 82). Matthew xvi. 19 and John xx. 23 are the proofs assigned. See pp. 81 and 79.

(b) *Full and minute confession, even of thoughts, acts, and circumstances*. The Council argues, logically enough, that if the priests be 'judges' sitting in 'the tribunal of penance,' they cannot act as 'judges' unless they possess a full knowledge of each case. Hence full confession of mortal sins must be made to them, 'even those most secret things, and specially those sins committed against the two last precepts of the decalogue [for Rome's division of the Ten Commandments, see p. 134], which sometimes more grievously wound the mind, and are more dangerous than those things that are openly admitted.' It maintains that venial sins do not exclude from the grace of God, and may therefore 'be kept silent without fault,' and 'expiated by many other remedies.' But, for all mortal sins, even of thought, men 'must seek pardon by confession.'

One can easily understand how persons with tender consciences may be led to plead guilty to sins never really committed. Into the demoralizing in-

terrogations in the confessional, authorized by these principles, and set forth in all their filthy details in Dens' *Theologia Moralis*, and Delahogue's *Tract. de Matrimonio*, etc., we abstain from entering. The practice of auricular confession has ever been a pregnant source of iniquity, and is not only opposed to the Scriptures (see pp. 83, 84), but also to the usages of the primitive Church.<sup>1</sup>

The Catechism of the Council of Trent, pars ii., *de Pœnitentiæ Sacramento*, xxii., thus describes the position of priest and penitent: 'For he who repents of his sins casts himself down with a humble and lowly mind at the feet of the priest. . . . In the priest, who sits as a lawful judge upon him, he venerates the person and authority of the Lord Christ. For the priest, as in other matters, so in administering the sacrament of penance, acts the part of Christ' (*Christi munus exequitur*). See also p. 82.

2. *Contrition and attrition.* The three things affirmed by the Council of Trent as required of a penitent are, contrition, confession, and satisfaction. There is little to object to in the definition of *contrition* as 'grief of mind and detestation of the sin committed, with the resolve of not sinning again,' if only the idea of its justifying virtue were eliminated. The Council 'teaches that although this contrition may sometimes be perfected by love, and reconcile a man to God, before he has actually partaken of the sacrament of penance, yet that

<sup>1</sup> See *The History and Claims of the Confessional*. By the late Most Rev. C. P. Reichel, D.D., Bishop of Meath. London: Longmans & Co. 1884.

reconciliation is not to be ascribed to contrition itself without the wish for the sacrament, because that is included in it.' 'Imperfect contrition, which is called attrition,' is explained to commonly arise 'either from consideration of the disgrace of sin, or from the fear of hell and punishments.' But even this is 'a gift of God and an impulse of the Holy Spirit, not as yet indeed dwelling in him, but only moving him, in order that the penitent may prepare a way for himself to justice (*ad justitiam*)' by being disposed 'to obtain the grace of God in the sacrament of penance.'

The later developments of this doctrine concerning 'attrition' cannot be here discussed. But it should be noted that attrition, or an incomplete contrition, although unable to save a soul from perishing, may secure salvation for that soul, if a priest be at hand to hear the dying confession and to grant absolution !

We pass over also the question of the reservation of pardon of special sins, reserved exclusively to the bishops or the pope, unless the penitent may happen to be at the point of death.

3. *Satisfaction.* The Council of Trent (sess. xiv. cap. viii.) declares it to be contrary to the Word of God to maintain that where guilt is pardoned the punishment is remitted. The proof texts cited are Genesis iii. 16 ff.; Numbers xii. 14 ff., xx. 11 ff.; 2 Samuel xii. 13, on which see p. 94.

The Council teaches (cap. ix.) 'that so great is the largeness of the Divine bounty, that we are able to make satisfaction to God the Father through Jesus Christ, not only by punishments undertaken voluntarily by us for the chastisement of sin, or imposed

by the judgment of the priest according to the measure of the offence, but also, which is the greatest proof of love, by temporal strokes inflicted by God, and patiently borne by us.'

The following canons, passed by the Council in the xivth session, will more fully explain this subject :

Canon XII. 'If any one shall say that the whole punishment is always remitted by God along with the guilt, and that satisfaction on the part of penitents is nothing else than faith, whereby they apprehend that Christ has made satisfaction for them, let him be accursed.'

Canon XIII. 'If any one shall say that we can by no means make satisfaction to God for sins, through Christ's merits as far as temporal punishment is concerned, by punishments inflicted by Him, and patiently endured [by us], or by those enjoined by a priest, but not undertaken of our own accord, as by fastings, prayers, alms, or even other works of piety; and accordingly that the best penance is only a new life, let him be accursed.'

Canon XIV. 'If any one shall say that the satisfactions by which penitents through Jesus Christ redeem sins (*peccata redimunt*), are not the worship (*cultus*) of God, but traditions of men, which obscure the doctrine of grace, and the true worship of God, and the benefit itself of Christ's death, let him be accursed.'

Thus God is represented as keeping an account of each sin, and though He may ultimately pardon the sinner, exacting from him punishment either on earth or in purgatory for every sin committed. Satisfaction, according to Rome's teachings, may be given by endur-

ing the temporal penalties inflicted by God in this life, by sufferings voluntarily undergone by the penitent, or by penances enjoined by the priest, or further by application of the supererogatory merits of the saints, Masses, and such like.

But the Christ of the Gospels freely forgave sinners (Matt. ix. 2, xviii. 32; Luke xv.). Note too Peter's sermon on the day of Pentecost; Paul's description of grace in Romans iii. 24, viii. 1, xi. 6. The Gospels and Epistles nowhere speak of such 'satisfactions' as Rome describes.

The Roman theory of satisfaction lies at the root of the doctrines of *indulgences* and of *purgatory*.

4. *Scripture texts adduced in proof.* In proof of the Scriptural character of the dogma, Roman theologians appeal to the following texts:

(a) Genesis iii. 16, where God pronounced temporal punishment upon our first parents. No mention is made there of *pardon*, although the *hope* of final victory is held forth in verse 15. That text is therefore not applicable to the subject. Some sins may be punished in the body. Vicious conduct is often followed by disease, and though the sin be pardoned, the bodily disease remains. The Fall involved consequences to the whole human race which are still felt. See p. 110.

(b) The case of Miriam (Num. xii. 14 ff.) is similar. She was stricken with leprosy, and when healed had to undergo the seven days' isolation required from all recovered from that plague. See p. 83.

(c) The cases are similar of Moses being excluded from the Promised Land on account of his public sin committed (Num. xx. 11 ff.); and of the death of

David's child on account of David's adultery and murder, and his long impenitence (2 Sam. xii.). Both were offences in which it was necessary for God publicly to vindicate His honour. Similar instances have often occurred of retribution following in the track of sin, even after the sinner has been pardoned. But such is not the ordinary plan of God's dealing with men. Contrition, indeed, cannot bring back to life a murdered man. God pardons freely the true penitent, but His law requires the penalty. That penalty however is not 'satisfaction.'

(d) The case of the Ninevites (Jonah iii. 10) is often referred to, but their outward humiliation exhibited did not procure them forgiveness, but was expressive of repentance. God's pardon was free.

(e) Colossians i. 24 is often brought forward to prove that the saints supply something wanting in the sufferings of Christ. Paul speaks there of his sufferings endured in preaching the gospel, which he had undergone for the Church's sake. Those sufferings were sufferings of Christ, on the principle taught in Isaiah lxiii. 9, and illustrated by Jesus' words, 'Saul, Saul, why persecutest thou Me?' (Acts ix. 4). In enduring such Paul was daily filling up the number of afflictions appointed to him according to Christ's words (Acts ix. 16). Of works of supererogation he had no conception. See 2 Tim. ii. 10.

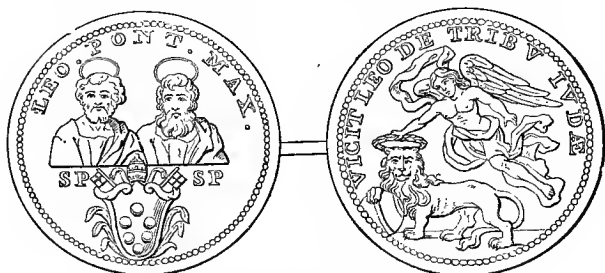
5. *Repentance or penance?* The Greek word μετανοία is correctly rendered *repentance* in both the Authorized and Revised Versions of the Holy Scriptures. It means *change of mind* or *regret of mind*, namely, the inward alteration of mind which is known as repentance. It does not include the *suffering of*

*punishment* implied by the translation *penance* given in the Douay Version. The Douay Version is translated from the Latin. Its translators rendered the phrase '*agere pœnitentiam*,' '*do repentance*,' erroneously interpreted in mediæval times, by '*do penance*.' The Rev. J. T. Waller, M.A., of Kilcornan, Limerick, in a tract *On the Sacrament of Penance*, 1887, states that the Douay Version (or Rheims New Testament) is far from consistent. The noun *repentance* occurs some 25 times in the New Testament, and the verb *repent* 34 times, making together 59 times. In 49 places, to favour Roman Catholic doctrine, it is rendered 'do penance.' In Acts iii. 19 it is translated 'be penitent.' In two cases it is omitted (Matt. ix. 13; Mark ii. 17); in seven it is rendered *repent* or *repentance*—Mark i. 15, Luke xvii. 4, Acts v. 31, xi. 18, 2 Timothy ii. 25, Hebrews xii. 17, Revelation ii. 21. The phrase is translated '*do penance*,' contrary to Roman Catholic doctrine, in Matthew iv. 17, xi. 21, and Acts ii. 38, for *penance* is a sacrament only for baptized persons (see p. 89), and such were not addressed on those occasions. The Latin '*agere pœnitentiam*' is rightly translated in Jeremiah xviii. 8, 'I will repent of the evil,' and absurdly rendered in Jeremiah viii. 6 by 'there is none that doth penance,' unless *penance* be there explained to be the same as *repentance*, in which case all the passages cited as proofs of that imaginary sacrament fall to the ground.

6. *Indulgences.* (1) Part of Article 8 of the Creed of Pope Pius IV. runs: 'Also I affirm that the power of [granting] indulgences was left by Christ in the Church, and that the use of them is most wholesome

(*maxime salutare*) to Christian people.' The Council of Trent has nowhere defined in what indulgences consist. In session xxi. (cap. ix. *de Reformat.*) Quæstors, agents connected with the sale of indulgences, were abolished on account of 'abuses,' but it was affirmed that 'indulgences' are 'spiritual graces, of which it is not right that the faithful in Christ should be deprived.' In the xxvth session the Council decreed :

'Whereas the power of granting indulgences has



Medal struck at coronation of Pope Leo X:  
Leo X., 'the *Lion* of the Tribe of Judah has prevailed !' (Rev. v. 5).

been conceded by Christ to the Church . . . the use of indulgences is most wholesome to Christian people.' The Council then condemns with an anathema 'those who assert that they are useless, or deny that the power of granting them exists in the Church.'

Many high authorities of the Church of Rome in that day, *e.g.* Cardinal Cajetan (*de Indulg.*, cap. ii.), maintained that no authority could be cited in favour of indulgences 'in the Holy Scriptures or the ancient Fathers, Greek or Latin.' The Council of Trent

however appeals in its footnote to Matthew xvi. and John xx. 23. See p. 81 and p. 79.

(2) The Church of England condemns 'indulgences' in Article XXII. In the English version of the Thirty-Nine Articles they are termed 'pardons,' in the Latin version 'indulgences.'

The sale of indulgences ordered by the Bull of Pope Leo X., in 1514, to obtain funds for the enlargement and repairs of St. Peter's Church at Rome, was accompanied by such scandals as prepared the way for the great Reformation of the sixteenth century, which began with Luther's 95 theses, which were nailed to the door of the Castle Church at Wittenberg, October 31, 1517.

(3) Dens writes thus: 'An indulgence is the remission of the temporal punishment for sins remitted as far as guilt is concerned, made by the power of the keys, outside the Sacrament, by the application of the satisfactions contained in the treasury of the Church. Q. What is understood by the treasury of the Church? A. It is the accnulation of spiritual goods remaining in the Divine grant, and the disposal of which is committed to the Church. Q. From what does that treasury exist? A. Primarily from the superabundant satisfactions of Christ, then from the superfluous satisfactions of the B. V. Mary, and of the other saints. This treasury is the foundation or material of indulgences, and that treasury is infinite because of the satisfactions of Christ, and so never can be exhausted; then from day to day the superabundant satisfactions of pious men are added' (*Tract. de Indulg.*, tom. vi. p. 417).

Indulgences, says Dens, 'avail not only *in foro*

*ecclesiæ* [before the bar of the Church], but also *in foro Dei* [before the bar of God]; that is, they free from punishments not only in so far as otherwise they might be enjoined by the Church, but also in so far as they may be due to God, and must otherwise be paid either here or in purgatory' (*Id.*, p. 418).

(4) The theory of indulgences depends upon the doctrine of 'satisfactions' (p. 92). The idea of the *superfluous merits* of Christ is derived from a materialistic view of the value of Christ's human blood. Delahogue, a Romish theologian, affirms that 'one drop of Christ's blood would have sufficed to redeem the sins of the whole world.' But why then did Christ suffer on the cross? For at His circumcision, and in the Garden of Gethsemane, more blood than necessary was shed. The idea is directly opposed to Christ's prayer, 'Father, if it be possible, let this cup pass from Me' (Matt. xxvi. 39).

The notion of superfluous merits or works of supererogation is contrary to Matthew xxv. 8, 9, Luke xvii. 10, Luke xv. 20-22. The true believer is 'perfect in Christ Jesus' (Col. i. 28; so Heb. x. 14); 'who of God is made unto us wisdom, and righteousness, and sanctification, and redemption' (1 Cor. i. 30). 'For He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him' (2 Cor. v. 21).

(5) Roman Catholics appeal to the case of the incestuous Corinthian (1 Cor. v), whom Paul forgave on hearing of his true repentance (2 Cor. ii. 6-11; see p. 82). It is absurd (with Dr. di Bruno) to represent that incident as a case of the apostle's granting 'to that repentant sinner an indulgence.'

(6) On the effect of indulgences the note in the Rheims New Testament on 2 Cor. ii. 11 affords instructive observations. It is omitted in the Douay Bible.

‘In some ages of the Church much discipline, great penance, and satisfaction was both enjoined and also willingly sustained; and then was the less pardoning and fewer Indulgences, because in that voluntary use and acceptation of punishment, and great zeal and fervour of spirit, every man fulfilled his penance, and few asked pardon. Now, in the fall of devotion and loathsomeness that men commonly have to do great penance, though the sins be far greater than ever before, yet our holy mother the Church, knowing with the Apostle the cogitations of Satan, how he would, in this delicate age, drive men either to desperation, or to forsake Christ and His Church and all hope of salvation, rather than they would enter into the course of canonical discipline, enjoineeth small penance, and seldom useth extremity with offenders, as the bishops of the primitive Church did; but, condescending to the weakness of her children, pardoneth exceeding often and much, not only all enjoined penance, but also all or great parts of what punishment soever is due or deserved in this world or the next.’

(7) According to Roman theologians, indulgences do not imply ‘the forgiveness of a sin, nor a permission to commit sin.’ But it is certain that indulgences have often been purchased under that idea. Hence the Roman Catholic princes of Germany, meeting in Nuremberg in 1552, in a memorial of grievances complained of:

‘The increase of the intolerable burdens of in-

dulgences, when, under the show of piety, for the building of churches, or an expedition against the Turks, the Popes suck the marrow of their estates ; and, which heightens the imposture, by their hireling criers and preachers, Christian piety is banished ; and while, to advance their market, they cry up their wares, for the granting of wonderful, unheard-of peremptory pardons, not only of sins already committed, but of sins that shall be committed by those that are alive, and also the sins of the dead. So that, by the sale of these wares, besides being stripped of our money, Christian piety is extinguished ; whilst any one may promise himself impunity by paying the tax set on the sin he has a mind to commit. Hence fornications, incests, adulteries, perjuries, murders, thefts, and all manner of crimes, are at once engendered. What wickedness will mortals fear to commit when they may promise themselves license and impunity of sinning while they live ; and, for a little more money, indulgences may be bought for them after they die ?' (Dupin's *Eccl. Hist.*, vol. iii. p. 182).

Mr. H. N. Moseley, late Fellow of Exeter College, Oxford, in his *Notes by a Naturalist*, in connexion with the Challenger expedition, 1879, 2nd Ed., 1892, wrote thus :

'Papal indulgences for sins and even crimes are still sold in the Philippines by the Government at its offices all over the country, and at the same counters with tobacco, brandy, lottery tickets, and other articles, of which the Government retains the monopoly. The perpetual right to sell indulgences in Spain and its colonies was granted to the Spanish Crown by the pope in 1750. In 1844-5 the Government received from this source of revenue £58,000.'

The late Dean Alford, in his *Letters from Abroad*, p. 104, notices among other the following at Rome.

‘By visiting the Church at Santa Croce in Gerusalemme, on the Second Sunday in Advent, may be gained 11,000 years of indulgence and remission of all one’s sins. By visiting that of SS. Cosmas and Damian in the Forum any day 1,000 years, and on the day of the Stations, 10,000 years. By kissing the foot of the idol in St. Agostino once in every day, 100 years of indulgence may be gained: so that if a devout Roman Catholic chose to pass in his walk every day for a year these two last churches, he might gain at St. Agostino 36,500, and at SS. Cosmas and Damian 365,000 years remission from purgatory—in all 401,500 years for every day of his life by these two churches only. It is no exaggeration to say that this number might easily be multiplied ten-fold without entailing any onerous duty. Percy gives an authorised true measure of the Virgin’s foot from her real shoe, on which is inscribed that Pope John XXII. conceded 300 years <sup>1</sup> (in a German authorised edition of the same it is 700) of indulgence to whoever

<sup>1</sup> On the opposite page is a reduced copy, purchased at Rome 1836. The following is a translation. Similar measures are still sold in Spain (see p. 157).

‘True measure of the foot of the Most Blessed Mother of God, drawn from her true shoe, which is preserved with the highest devotion in a monastery of Spain. The Pontiff John XXII. conceded 300 years of Indulgence to any person who will kiss this measure three times and recite three Ave Marias, and this was confirmed by Pope Clement VIII. in the year of our redemption 1603. This Indulgence, not having prescription of number, can be acquired as often as one may wish by the devoted of the Most Holy Virgin. It can be applied to the souls in Purgatory. It is permitted for the greater glory of the Queen of Heaven to draw from this measure others similar which will have the very same indulgence.’

‘Mary, Mother of Mercy, pray for us!’



*Giusta misura del Piede della  
Beatissima Madre di Dio cava-  
ta dalla sua vera scarpa che si  
conserva con somma divozione  
in un Monastero di Spagna.  
Il Pontefice Giovanni XXII cor-  
cesse 300. anni d' Indulgenza  
a chi bacerà tre volte questa  
misura e vi reciterà tre Ave  
Maria, e ciò fu confermato  
dal Papa Clemente VIII.  
nell' anno d' nostra Re-  
denzione 1603.*

*Questa Indulgenza non  
avendo prescrizione di  
numero si può acquistare  
quante volte si vorrà dai  
devoti di Maria Vergine  
Santissima si può appli-  
care alle Anime del Pur-  
gatorio ed è permesso a  
maggior gloria della Re-  
gina del Cielo di trarre da  
questa misura altre simile  
le quali averanno tutta  
la medesima Indulgenza*

*Maria Mater gratiae  
ora pro nobis*

The exact size of the original is  $7\frac{1}{8}$  inches by  $2\frac{1}{4}$  at the narrowest point. The Spanish measure (p. 157) is only 7 inches by  $1\frac{1}{2}$  wide. Such is an indulgence of the 19th cent.

should kiss the measure and recite three Ave Marias. This was confirmed by Pope Clement VIII. in 1603, and was extended to any similar measures taken from the original one; adding also that it is applicable to the souls in purgatory. So that any devout German, without stirring from his chair, might, supposing three Ave Marias to occupy five minutes, gain in one hour of each day of his life 8,400 years of indulgence, or by this means alone in each year upwards of *three millions*.'

§ 6. The Rule of the Church — Persecution. 1. The Creed of Pope Pius IV. closes as follows: 'I condemn, reject, and anathematize all things contrary thereto, and all heresies condemned and rejected, and anathematized by the Church. I also promise, vow, and swear (God helping me) to retain and to confess this true Catholic faith, out of which no one can be saved (which at this present moment I freely profess, and sincerely hold), entire and unstained even to the last breath of life, and as far as in me lies will take care that it be held, taught, and preached also by my subjects, or by those whose care shall appertain to me in my office (or situation, *in munere meo*). So help me God and these Holy Gospels of God.'

The Church of Rome affirms the validity even of heretical baptism (see p. 40), and claims authority over all baptized persons. Canon 14 on baptism anathematizes those who maintain that baptized persons when grown up 'ought to be left to their own choice, and not to be compelled by any other intermediary punishment beside their exclusion from the reception of the Eucharist and other sacraments.' Hence Dens, in his *Theol. Mor. et Dogm.* (tom. ii., *de Virtutibus*,

No. 51), maintains that 'heretics and apostates and baptized schismatics may be compelled even by corporal punishments to return to the Catholic Faith and the unity of the Church.'

2. In its xxvth session (cap. xx.), the Council of Trent expressed a desire of restoring again ecclesiastical discipline, and decreed that 'secular princes should also be admonished of their duty, trusting that they as Catholics whom God hath willed to be protectors of the holy faith and of the Church, would not only concede its own law to the Church, but also call back all their own subjects to due reverence towards the clergy, parish priests, and higher orders; nor permit officials or inferior magistrates to violate the immunity of the Church and ecclesiastical persons, established by the ordinance of God and by canonical sanctions, by any desire of greed or any want of thought; but that along with the princes themselves they would render due obedience to the sacred constitutions of the supreme Pontiffs and Councils.' And it further admonished all those in authority, that they would not permit the ecclesiastical law 'to be despised by any barons, rulers, rectors, or other temporal lords or magistrates, and particularly by the servants of the princes themselves; but that they would punish severely those who impede the liberty, immunity, and jurisdiction of that law.' In the decree passed December 4, 1563, the Council further admonished all princes that 'they would not permit its decrees to be depraved or violated by heretics, but that by these and by all they would be devoutly received and faithfully observed.'

3. The following are the directions of the Canon

Law of the Church of Rome in reference to the persecution of heretics. A digest of that law is given in the *Corpus Juris Canon, emend. et notis illustr., Gregorii XIII., Pont. Max. jussa edit.* 1650. On p. 635, cap. ix., it is expressly ordered that heretics are to be excommunicated, their property confiscated, and they themselves delivered over to the secular power to be punished. Cap. x. quotes the authority of Pope Innocent III. to the same effect. Heretics are there declared incompetent to succeed to any property left to them, and advocates and notaries appearing in their defence are to be suspended from office. So in capp. xi. and xii. Cap. xiii. quotes the canons of the Fourth Council of Lateran, held A.D. 1215, that temporal princes are to be compelled 'to swear to exterminate with all their powers all heretics condemned by the Church; and a temporal prince who does not purge his territory from heretics is to be excommunicated, and if he persists under the excommunication for a year, the pope is to absolve his subjects from the oath of allegiance, and to give his territory to the faithful.'

4. Dens, in his *Theolog. Moralis*, tom. ii. No. 56, asks, 'Are heretics justly punished with death? *Answ.* Saint Thomas [Aquinas] answers in the affirmative, because forgers of money, or others disturbing the republic, are justly punished with death. Therefore also heretics, who are *forgers of the faith*, and, experience being a witness, greatly disturb the republic.'

5. Among the popes who issued Bulls for the extermination of heretics are: Innocent III. against the Albigenses, Lateran Council, (1215); Innocent IV. (1243), followed by Alexander IV. (1254); Urban

IV. (1262); Innocent VIII. (1485); Clement VII. (1528); Paul III. (1536) in the infamous Bull *Cæna Domini*; Paul IV. (1569) endorsed all the persecuting Bulls of his predecessors; Pius V. (1569), Bull against Queen Elizabeth; and others.

6. The late Dr. Christopher Wordsworth, Bishop of Lincoln, writes as follows: 'Has, then, the Church of Rome ever stained herself with the blood of Christians? Yes; she has erected the prisons and



Medal to commemorate the Massacre of St. Bartholomew (see p. 108).

lighted the fires of what she calls "the Holy Office of the Inquisition" in Italy, Spain, America and India. She commanded the ancestors of Victor Emmanuel to persecute to the death the Christians of Piedmont. One of her popes, whom she has canonized, Pius V., is praised in her liturgical offices<sup>1</sup> for having been an inflexible *Inquisitor*. She has engraven on her coins a picture of the sanguinary massacre of St. Bartholo-

<sup>1</sup> *Breviar. Roman. v. Maii*, ed. Ratisbon, 1840; and p. 662, ed. Paris, 1842: 'Inquisitoris officinum inviolabili fortitudine sustinuit' (Bp. Wordsworth's note).

mew's Day, and represents it there as a work done by an angel from heaven ; and her pontiff<sup>1</sup> went in a public procession to church to return thanks to God for that savage and treacherous deed. She has inserted an oath in her Pontifical, by which she requires all her bishops to persecute and wage war against all whom she calls heretics. What would St. John have said to this? Would he not have justly *wondered with great admiration* (Rev. xvii. 6) that such acts should be done under the auspices of one who calls himself the Vicar of Christ ?<sup>2</sup>

It is absurd to pretend that the St. Bartholomew's massacre was only a political matter. And if it be urged that Protestants have also been sometimes persecutors, it may be replied that they learned that in the school of Rome. No Protestant Church has, however, justified such acts. But Rome claims to be infallible, and is bound by the decrees of her Councils and the Bulls of her popes, which she has never ventured to denounce.

<sup>1</sup> It may be seen on the coins of Pope Gregory XIII. *Numismata Pontif.*, p. 87, ed. Paris, 1679. Strange to say, Rome struck this coin again in 1839 and in 1840, thus showing her desire to identify herself with this massacre. See *Irish Eccl. Journal*, No. 13—Bp. Wordsworth's note. A copy of the religious service used on that occasion at Rome exists at Oxford in the Bodleian Library. The present librarian has published a facsimile of this programme, entitled, *Ordine della solennissima Processione fatta dal Sommo Pontifice nell' alma città di Roma, per la felicissima noua della destruttione della setta Vgenotana*. Photolithograph of this most rare pamphlet, printed at Rome in 1572, from the copy in the Bodleian Library, Oxford. Issued, with an introductory note, by Edward W. B. Nicholson, M.A., Bodley's librarian. London : Bernard Quaritch.

<sup>2</sup> Bishop Wordsworth's *Union with Rome. Is not the Church of Rome the Babylon of the Book of Revelation?* An Essay, 8th edit., London, Rivingtons, 1874.

## CHAPTER VI

### FALSE TEACHINGS OF THE CHURCH OF ROME ON OTHER CARDINAL POINTS OF DOCTRINE

§ 1. Original Sin. 1. *The teachings protested against at the Reformation.* In the Creed of Pope Pius IV. the Roman Catholic affirms what has 'been defined and declared in the Holy Council of Trent concerning Original Sin and Justification.' In session v, paragraph 5, the Council of Trent affirms that in baptism 'the guilt of original sin is remitted,' and everything '*which has the true and proper nature of sin*' is taken away. It states that in baptism men are 'made innocent, immaculate, pure, harmless, and loved by God; heirs indeed of God, but co-heirs of Christ, so that nothing absolutely keeps them from entrance into heaven.' But the Council confessed that 'concupiscence or lust' (Lat. *fomitem*) 'remains in the baptized, which, since it is left for trial' (Lat. *ad agonem*), 'is not able to harm those that do not consent thereto.' It further declared 'that the Catholic Church has never understood this concupiscence to be called sin, which the apostle sometimes calls sin' (Rom. vi. 12, vii. 8), 'as being truly and properly sin in the regenerate, but because it arises from sin and inclines to sin.' For the better understanding of this passage, we have inserted in

brackets the texts quoted in footnote appended to the decree.

2. *Bodily desires and the Fall of Man.* Man is composed of body, soul, and spirit, and has desires belonging to each part of his nature. The body demands food, and the feeling of hunger and the gratification connected with eating stimulate it to seek food. This desire, like the other bodily desires, must be kept in subjection by the higher powers of the soul and the spirit. Natural desires are not in themselves sinful, but become so when we wish to break through any higher law which opposes their gratification. This occurred when our first parents longed for and partook of the fruit of which they were commanded not to eat. That sin was immediately followed by the death of 'the spirit,' and ultimately by the death of the body. The harmony of man's nature was broken, and ever since man has inherited a nature without power constantly to withstand the temptations of the flesh, the world, and the devil.

3. The Reformers were not fully agreed as to how far 'concupiscence and lust' could theoretically be regarded as sin. Article IX. says, 'The apostle doth confess that concupiscence and lust hath of itself the nature of sin.' But Rome, starting from the principle 'that there is no sin where there is no will,' boldly maintains that the 'tendency to sin' is not in itself sinful.<sup>1</sup> That theory, however, confounds the desires of the body for the gratification of natural wants (not in themselves sinful, 1 Tim. iv. 4) with what St. Paul terms the 'lusting after evil things'

<sup>1</sup> See Dr. J. Faà Di Bruno's chapter on 'Original Sin' in his *Catholic Belief*, pp. 4-7.

(1 Cor. x. 6). The statement in Galatians v. 24 : 'They that are Christ's have crucified the flesh, with its affections and lusts,' proves such lusts, or concupiscence, sinful. Concupiscence or desire (ἐπιθυμία) is declared sinful in Romans vii. 7, 8, and is that 'carnal-mindedness' (τὸ φρόνημα τῆς σαρκός) which is death (Rom. viii. 6), and 'enmity against God' (ἔχθρα εἰς Θεόν, v. 7), as 'not subject to the law of God, neither indeed can be.' St. John says, 'the lust of the flesh' (ἡ ἐπιθυμία τῆς σαρκός) 'and the lust of the eyes' are 'not of the Father, but of the world' (1 John ii. 16). This 'infection of nature doth remain, yea, in them that are regenerated,' being part of the sinful nature not yet wholly overcome. But so far as it exists it is sinful, and it ought not to be regarded as only left, as Rome says, *ad agonem*, 'for trial.' The ideal of the full sanctification set forth in the New Testament is a complete victory over sin, resulting in the 'casting down of imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing every thought into captivity to the obedience of Christ' (2 Cor. x. 5).

4. *Man's state in consequence of the Fall.* The statements of Scripture concerning man's present state by nature are clear and decisive. St. Paul speaks of the Fall and its results in the second part of Romans v. He describes the sinfulness of the human race, especially of the Gentile world, in Romans i. 21-32, and of the Jewish race in particular in Romans iii. Further passages on the subject are Psalm xiv. 3; Isaiah lxiv. 6. Those statements are endorsed in Romans iii. 9-18. Hence the apostle affirms, 'All have sinned, and come short of the glory of God'

(Rom. iii. 23). He describes man by nature as 'dead in trespasses and sins' in Eph. ii. 1-3, as well as in other places; and similar descriptions are to be found in the Epistles of St. James and St. John, etc.

§ 2. **Justification.** 1. *Justification by faith only, without the deeds of the law.* Justification, or the being counted righteous before God, is not attainable by any act of man (Rom. iii. 20; Gal. iii. 11 ff.). The apostle says: 'All have sinned, and come short of the glory of God: being justified freely by His grace, through the redemption that is in Christ Jesus. (Rom. iii. 23, 24). 'Being justified by faith, we have peace with God through our Lord Jesus Christ' (Rom. v. 1). In another epistle (Eph. ii. 8, 9), he affirms: 'For by grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works, lest any man should boast.' Hence he declares: 'The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord' (Rom. vi. 23; comp. Rom. iii. 27, 28).

2. *St. James' teaching on justification by works.* One passage in St. James ii. 24 is apparently contradictory to the teaching of St. Paul. While St. Paul in Romans iv. affirms that Abraham was justified by faith only, St. James, alluding to Abraham's offering up of Isaac (referred to also in Heb. xi. 17-19), and to the case of Rahab (mentioned also in Heb. xi. 31), affirms: 'Ye see, then, how that by works a man is justified, and not by faith only.' James refers to justification before men, and does not speak of justification before God. We read in Luke vii. 29, that the people and the publicans that heard Jesus 'justified God' (*i.e.* declared God to be just) 'being'

[or, having been, marg. R.V.] baptized with the baptism of John.' Even so those persons who, having a living faith, show mercy to others, are justified (or counted righteous) by their works in the sight of men, while those who 'say they have faith, and have not works,' exhibit no proofs of saving faith, and are therefore justly judged by those 'that are without' as 'dead in trespasses and sins.' This exposition will be found to agree with the argument contained in the passage, James ij. 14-26.

3. *Good works accompany genuine faith.* Good works necessarily accompany true faith which works by love. They spring up from the root of faith, and are inseparably connected therewith. Christ 'gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people [*i.e.*, a people for His own possession, R.V.], zealous of good works' (Tit. ii. 14. See John xiv. 15; Rom. vi. 2, xii. 1; 2 Cor. vii. 1; Eph. ii. 10). Christ says: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" (Matt. vii. 16, 17).

4. *Christ's atonement and example.* The work of Christ, which He performed for man, is thus described: 'He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed' (Isa. liii. 5; Matt. xx. 28, comp. xxvi. 28). St. Paul says of Christ: 'Whom God hath set forth to be a propitiation through faith in His blood . . . to declare His righteousness; that He might be just, and the justifier of him which believeth in Jesus' (Rom. iii. 25, 26. So Rom. v. 8; 2 Cor. v. 21).

Christ is not only portrayed as 'our redemption,' but also set forth as an example to His people to follow in His steps. (So John viii. 12, x. 27, 28; 1 Pet. ii. 21-23). And St. John says, 'He that abideth in Him ought himself so to walk, even as He walked' (1 John ii. 6; see also Phil. ii. 2-5).

5. *The Scripture way of salvation.* In virtue of Christ's atoning work, sinners are invited to come to Him just as they are. He alone can remove their sin. His invitation is: 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest' (Matt. xi. 28-30). 'Him that cometh to Me I will in no wise cast out' (John vi. 37; comp. 1 Tim. i. 15; Heb. vii. 25). And St. Peter testified: 'Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins' (Acts v. 32). But although invited to come as they are, men must come to be made holy; to be 'sanctified' and 'justified' 'in the name of the Lord Jesus, and by the Spirit of our God' (1 Cor. vi. 11. See Gal. iv. 6; v. 23, 24). Hence believers are described as 'chosen to salvation through sanctification of the Spirit and belief of the truth' (2 Thess. ii. 13. See Matt. xviii. 3; John iii. 3, compared with 1 John v. 1, 2, and iv. 19).

6. *Sin in the regenerate.* Sin however remains in those who are born again or regenerate. Sanctification is progressive, and is not fully completed until the day of Christ. We must therefore put on the whole armour of God, described in Ephesians vi. 10-17 (comp. 1 Cor. ix. 27). Hence warnings like those found in Hebrews xii. 1, 11-13; James i. 19-21. On the passages in St. John's Epistle, see p. 38.

7. *The Romish doctrine of justification.* The Romish doctrine is expounded in 32 canons of session vi. of the Council of Trent. Some of these might be interpreted in an evangelical sense. Modern Roman controversialists sometimes seek to minimize the differences. See Bruno's *Catholic Belief*, part iii. p. 375. But the differences are far from merely verbal. Dr. Di Bruno thus writes, pp. 378-9: 'Regeneration, and therefore justification and pardon of sins, given for the first time, are clearly attached by our Lord to the sacrament of Baptism (St. John iii. 5), which is emphatically styled by St. Paul *the laver of regeneration* (St. Titus iii. 5); and again, our Lord Jesus Christ has plainly and peremptorily attached the pardoning of sins at other times to the sacramental absolution of the priest (St. John xx. 21-23), and not to mere *trusting*; though *hope* or *trust in God* is in itself one of the necessary dispositions never to be omitted on coming to the sacrament of Penance, as the Catholic Church teaches.' On the texts referred to by Dr. Di Bruno, see p. 37, p. 39, and p. 79.

The Council of Trent affirms (canon xi.) that men are not justified by the imputation of Christ's righteousness alone, nor by the remission of their sins. It maintains that good works done under the influence of the Holy Spirit form an important element in justification. Canon xii. anathematizes all who maintain that trust in Christ is the sole cause of justification. Canon xxiv. condemns those who maintain that justification is complete when the sinner believes in Christ; and affirms that justification is capable of being increased. Violence is thus done to the meaning of the term justification, and the

work of justification confounded with that of sanctification. Canon xxx. asserts that 'after the grace of justification has been received,' punishment in purgatory may have to be endured before the sinner can enter heaven, according to the doctrine expounded p. 92. Canon xxxii. affirms that a believer is 'justified by good works done by him through the grace of God,' and that those works may 'truly merit increase of grace,' eternal life, and 'an increase of glory.'

The New Testament Scriptures invite the sinner to 'lay hold upon the hope set before us' (Heb. vi. 18), and teach that Christ will not 'cast out' those that come unto Him (John vi. 37). They set forth a 'justification by faith,' obtainable 'without money and without price'; but Rome maintains that such statements are 'not absolute, but conditional.'

Justifying faith, of course, includes a 'belief in God and God's revelation' (Heb. xi. 6). Those who came to Christ when on earth did so because they believed that He was a teacher sent from God, that God was with Him (John iii. 2), and He had 'the words of eternal life' (John vi. 68, 69). He who comes to Christ for salvation must needs have a knowledge of sin, and a desire to be freed from it. He must believe that Christ is able and willing to save. His faith is therefore accompanied by 'fear, love and repentance.' But it is not from any meritoriousness belonging to such faith, trust or reliance, as an *act* that he is saved, but because, though 'wretched, and miserable, and poor, and blind, and naked' (Rev. iii. 17), he comes to Him who is able to comfort, enrich, enlighten and clothe. A sick man is not healed by the journey to

the physician, but by the treatment he there receives.

According to Dr. Di Bruno, faith includes good works. St. Paul maintains that 'a man is justified by faith without the works of the law.'<sup>1</sup> Dr. Di Bruno appeals to 1 Corinthians xiii. 2 ; but the faith there spoken of is not saving faith, but a belief in the power of performing miracles (comp. Luke xvii. 6). He quotes and explains St. Paul's words : 'the doers of the law (of faith) shall be justified' (Rom. ii. 13). But 'the law' there is not 'the law of faith,' but that of the Ten Commandments. The apostle does not (as the context shows) assert that a man can be justified by the law, but if he were to be justified thereby he must keep all the commandments. The other texts cited by Dr. Di Bruno have been discussed elsewhere.

**§ 3. The Immaculate Conception of the Virgin Mary.** The Church of Rome was long divided in opinion upon the question of the Immacu-

<sup>1</sup> Dr. Di Bruno explains St. Paul's statements in the Epistle to the Romans as follows : The Jewish converts 'thought that it [justification] was nothing else but the result of their own exterior good works, independent of grace ; whilst Christian justification, or justification by faith, is a free gift of God ; he therefore insisted that the Jewish rites and ceremonies, now done away with, never could of themselves effect justification,' (*Catholic Belief*, p. 370). The statement is, however, inaccurate and untrue. Even the Pharisee in the parable (Luke xviii. 9-14) ascribed to God's grace the good works of which he boasted, and hence commenced his prayer, 'God, I thank Thee.' St. Paul had not 'Jewish rites and ceremonies' in view, but good works generally. In speaking to the apostles from their standpoint, and assuming, for argument's sake, that the law could be perfectly performed, Christ still denied that any merit was attachable to such acts : 'We are unprofitable servants : we have done that which was our duty to do' (Luke xvii. 10).

late Conception of the Virgin. The Council of Trent affirmed that the Virgin Mary was, 'by the special privilege of God,' kept free from every sin (sess. vi. can. xxiii.). In its decree on 'original sin' it says, 'it was not its intention to comprehend in that decree the blessed and immaculate Virgin Mary, the Mother of God.' Cardinal Cajetan, the opponent of Luther (styled by Alphonsus Liguori 'the glorious St. Cajetan'), strenuously opposed the doctrine of Mary having been conceived without sin. Innocent III. states, 'Eve was produced without sin, but she brought forth in sin; Mary was produced in sin, but she brought forth without sin' (*Sermo ii., de Festo Assumpt. Mariæ*, Colon. 1552). A long line of Roman Catholic divines could be quoted holding similar opinions.

Milner, in his *End of Controversy* (part i. letter 12), remarks: 'The Church sees nothing absolutely clear and certain concerning it either in the written or unwritten word, and, therefore, leaves her children to form their own opinions concerning it.'

But the Bull of Pius IX., issued December 8, 1854, declares: 'We declare, pronounce, and define, that the doctrine which holds that the Blessed Virgin Mary, at the first instance of her conception, by the singular privilege and grace of the omnipotent God, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved immaculate from all stain of original sin, has been revealed by God, and therefore should firmly and constantly be believed by all the faithful. Wherefore, if any shall dare—which God avert!—to think otherwise than has been defined by us, they should know and understand that they are condemned by their own judgment, that they

have suffered shipwreck of the faith, and have revolted from the unity of the Church ; and besides, by their own act, they subject themselves to the penalties justly established, if what they think they should dare to signify by word, writing, or any outward means.'

The action of the Church of Rome with regard to this dogma proves what little faith she has in her infallibility. In the dispute Rome has acted exactly as a Church without pretensions to infallibility would have done. She did not assert her authority until the majority had come round to that opinion. She has permitted herself to be led by the more superstitious and unenlightened within her pale. Dr. Salmon has some telling remarks on this in his *Infallibility of the Church*, chap. xi.

Hence Rome did not decree the Immaculate Conception to be an article of faith until December, 1854, although violent controversy had for centuries existed on the subject within her pale.<sup>1</sup>

The dogma is based upon the most offensive materialistic details, and apart from them the sinlessness of the Blessed Virgin is opposed to the teaching of

<sup>1</sup> Dr. Salmon observes, 'From the beginning of the fourteenth century vehement disputes on this subject had been carried on, the leading part being taken by two powerful Orders ; the Dominicans, following their great doctor, Thomas Aquinas, holding that, though cleansed from original sin before her birth, Mary had been conceived in sin like others ; the Franciscans, after their great teacher Scotus, exempting her from the stain by a special act of God's power. The Dominicans went so far as to accuse the assertors of the doctrine of the Immaculate Conception of heresy, and even charged with mortal sin those who attended the Office of the Immaculate Conception, although that Office had been authorized by papal sanction' (*Infallibility of the Church*, p. 179).

many passages. 'All have sinned, and come short of the glory of God' (Rom. iii. 23). Christ died for her as well as for us. 'Christ died for the ungodly' (Rom. v. 12). 'If one died for all, then were all dead' (2 Cor. v. 14). There is no hint anywhere afforded in Scripture that there was any exception from sin save Christ alone (2 Cor. v. 21). Mary rejoiced in God her Saviour (Luke i. 47). The sinlessness of Jesus is affirmed in such passages as Hebrews iv. 15, vii. 26, 27; 1 John ii. 29, iii. 3, 5. The sinlessness of Mary is stated nowhere in Scripture. Had Mary been an exception in that particular, the fact could not have been passed over in silence in the New Testament.

By '*the Assumption of the Virgin*' is meant that Mary was raised from the dead like her Divine Son, and carried by the Lord Jesus and the holy angels with great triumph into heaven. This legend, found in an apocryphal writing of the fourth century, entitled *The Assumption of Mary* is now almost an article of faith in the Roman Church.

§ 4. **The Worship of the Virgin Mary.** It should be borne in mind that the Church of Rome distinguishes theoretically between three different kinds of religious worship, which are as follows: (1) *latreia*, or, in its Latinized form, *latria*, the worship due to God; (2) *hyperdulia*, which is also a Greek word Latinized, and means *excessive servitude*, the worship given to the Blessed Virgin Mary; and (3) *dulia*, Latinized Greek, meaning *servitude, bondage*, the 'worship' accorded to the saints. But, as we shall see, this is simply a subtlety of language utterly ignored in practical use.

*Latria*, according to classical usage, is used also of *service done to man*, and therefore a quibbler might argue that it means nothing peculiarly *Divine*. *Hyperdulia* is not used in Biblical Greek, and *dulia* in the New Testament never of any religious worship. The mediæval distinction was devised for polemical purposes.

Roman Catholics protest against the charge that they pay an honour to the Virgin Mary which is due only to the Creator. They maintain that they do not give the Virgin the worship of *latria*. But the very word *idolatry* is an Anglicised Greek term, and, like the word *mariolatry*, is also compounded of *latria*.<sup>1</sup>

*Idolatry* is used in the New Testament of the worship of *inferior divine beings*, and of the honour paid to their images. The Greeks and Romans did not imagine the images or idols they worshipped possessed all the properties of the gods represented. They knew very well that *idols* were not immortal, but might be burnt or destroyed. Pagan apologists, arguing with Christians, used arguments similar to those urged by Roman Catholic divines. But the New Testament writers affirm that worship paid to those inferior gods and to their images is *idolatry*.

Although the Virgin Mary is never spoken of in the New Testament as a person to be invoked in prayer, Rome does pay to her a worship which in Scripture is given only to God. As it is important only to refer to well-known books, we confine our references to the work *The Glories of Mary*, by Alphonsus Liguori, canonised (1839) as a saint in the

<sup>1</sup> The Greek is *ειδωλολατρεα*, compounded of *ειδωλον*, an idol, and *λατρεα*, *service* or *worship*. See p. 131.

pontificate of Gregory XVI., whose book is authorized, and widely circulated among devout Roman Catholics.

The Psalter of St. Bonaventura is often quoted with approval in St. Liguori's *Glories of Mary*. That Psalter turns the whole language of the Psalms addressed to God only into addresses to the Virgin. Can such conduct be justified? The matter is beyond all dispute. Passages from the Psalms, interspersed with passages which in the New Testament belong to Christ, are in that book applied to the Virgin Mary, and this by another canonized saint of the Church of Rome.

Hundreds of similar passages can be quoted from *The Glories of Mary* to the same effect. Here are a few :

1. 'Although Mary is under an infinite obligation to the Son for having chosen her to be His Mother, yet it cannot be denied but that the Son is under great obligation to her for having given Him His humanity; and, therefore, Jesus, to pay as it were what He owes to Mary, and glorying in her glory, honours her in a special manner by listening to and granting all her petitions' (*Glories of Mary*, part i. chap. i. sect. i.).

2. 'As it is written of the love of the Eternal Father towards men, in giving His own Son to death for us, that "God so loved the world as to give His only-begotten Son." "So also," says St. Bonaventura, "we can say of Mary, that she has so loved us as to give her only-begotten Son for us," etc.' (*Glories of Mary*, part i. chap. i. sect. iii.).

3. 'Bernadine de Bustis relates that a bird was taught to say "Hail, Mary!" A hawk was on the point of seizing it, when the bird cried out "Hail,

Mary!" In an instant the hawk fell dead' (part i. chap. ii. sect. ii.).

4. "The way of salvation is open to none otherwise than through Mary!" as a certain author remarks. And before him St. Germanus had said the same thing, speaking of Mary—"No one is saved but through thee." . . . This is confirmed by St. Antoninus, who thus beautifully expresses himself: "Whoever asks and expects to obtain graces without the intercession of Mary, endeavours to fly without wings"; for, as Pharaoh said to Joseph, "the land of Egypt is in thy hands," and addressed all who came to him for food to Joseph, "Go to Joseph," so does God send us to Mary when we seek for grace, "Go to Mary," for "He has decreed," says St. Bernard, "that He will grant no grace otherwise than by the hands of Mary." "And thus," says Richard of St. Lawrence, "our salvation is in the hands of Mary; so that we Christians may with greater reason say of her than the Egyptians of Joseph, "Our salvation is in thy hands"'" (part i. chap. v.).

5. 'And, therefore, says Saint Peter Damian, the Blessed Virgin can do whatever she pleases both in heaven and on earth. She is able to raise even those who are in despair to confidence, and he addresses her in these words, "All power is given to thee in heaven and on earth, and nothing is impossible to thee, who canst raise those who are in despair to the hope of salvation." . . . "Yes, Mary is omnipotent," repeats Richard of St. Lawrence; "for the queen by every law enjoys the same privileges as the king. And as," he adds, "the power of the son and that of the mother is the same, a mother is made

omnipotent by an omnipotent son." "And thus," says St. Antoninus, "God has placed the whole Church, not only under the patronage, but even under the dominion of Mary" (part i. chap. vi. sect. i.).

6. 'In the Franciscan chronicles it is related that Brother Leo oncè saw a red ladder, on the summit of which was Jesus Christ, and a white one, on the top of which was His most holy Mother; and he saw some who tried to ascend the red ladder, and they mounted a few steps, and fell—they tried again, and again fell. They were then advised to go and try the white ladder, and by that one they easily ascended, for our Blessed Lady stretched out her hand and helped them, and so they got safely to heaven. "Mary, in fine," says Richard of St. Lawrence, "is the mistress of heaven: for there she commands as she wills, and admits as she wills" (part i. chap. viii. sect. iii.).

7. 'The *Glories of Mary* says, "With a fiat [*let it be*] God created light, heaven, earth," but with Mary's fiat ["be it unto me according to Thy word"], says the saint, "God became man like us" (part ii. disc. iv.). In the same chapter, Saint Bernardine says that "to become Mother of God, the Blessed Virgin had to be raised to a sort of equality with the Divine Persons by an almost infinity of graces."

This is not a question of mere words. Whether termed *Mariolatry* or *hyperdulia*, the position accorded to the Blessed Virgin Mary in the *Glories of Mary* is exactly that which is accorded to the Lord Jesus Christ in the New Testament. Christ in the New Testament invites sinners to come to Him. They are invited in the *Glories of Mary* to go to Mary, and hundreds of

legends are related to encourage them to seek her protection. Christ says, 'Him that cometh to Me I will in no wise cast out'; the *Glories of Mary* asserts that 'no one is saved but by Mary.' Christ is actually pushed off 'the throne of mercy,' while Mary is seated upon it. This, we contend, is giving to the creature the honour due only to the Creator, and is Mariolatry.

It is a sentimental fiction to assert that Mary's consent was asked and obtained by the angel before she conceived in the womb. It is a gross parody of the gospel narrative in Luke i., and as fictitious as St. Bernard's statement, that 'God has decreed that He will grant no grace otherwise than by the hands of Mary.'

In marked contrast to all such unchristian extravagances are the statements of Holy Scripture. The Blessed Virgin herself said, 'My spirit hath rejoiced in God my Saviour' (Luke i. 47). On one occasion, when she sought to withdraw Christ from His work, thinking He was 'beside Himself' (Mark iii. 20, 21), our Lord said to the multitude: 'Who is My mother, and who are My brethren?' and stretching forth His hand towards His disciples, He said, 'Behold My mother and My brethren; for whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother' (Matt. xii. 46-50; Mark v. 31-35; Luke vii. 19-21; see also Luke xi. 27, 28).

On another occasion also our Lord rebuked His mother, namely, at the marriage supper at Cana in Galilee; when she told the Lord 'they have no wine,' Jesus saith unto her, 'Woman, what have I to do with thee? Mine hour is not yet come' (John ii. 4). It

is possible that our Lord may have given her an intimation of what He was going to do. But whether He did so or not, He admitted no interference with His work ; and because she was nearest to Him in the flesh, she required to be taught that she had no right of interference. In the Roman Catholic translation of the Bible John ii. 4 is translated, 'Woman, what is it to Me and to thee? My hour is not yet come.' And the note on that passage asserts that the words used by our Lord do not convey any rebuke whatever.

The statement is however incorrect. The words in the Greek imply rebuke, though not necessarily of a harsh character. The man possessed with the unclean spirit cried out to Jesus, 'What have I to do with Thee, Jesus, Thou Son of the Most High God?' (Mark v. 7). The expression in the original is the same as that in John ii. 4, namely, 'What is it to Me and to thee?' The Douay Version in the latter passage agrees with our Authorized Version. The phrase really signifies, 'What is there in common between us?' It occurs in the Greek version of 2 Samuel xvi. 10, xix. 22, where reproof is certainly signified.

Genesis iii. 15 is by many Roman Catholics explained of the Virgin, and rendered, 'She shall crush thy head.' So the Douay Version translates, inasmuch as that Version is a translation of the Latin Vulgate, which has here *ipsa*, probably a simple mistake, but possibly retained for theological reasons. The Hebrew cannot be thus translated, because both the pronoun and the verb are masculine. Many of the Fathers read *ipse* (masculine). Even if the feminine *ipsa* were correct, the passage would not refer to the Virgin, but to Eve. The Douay note observes, 'The sense is the same ;

for it is by her seed Jesus Christ that the woman crushes the serpent's head.'

§ 5. *Invocation of Saints and Angels.* The Catechism of the Council of Trent affirms that 'the worship (*cultus*) and invocation of saints' is not contrary to the second commandment. The 'invocation of saints' includes the veneration and invocation of saints, angels, and blessed souls who enjoy celestial glory. It affirms that the Catholic Church has always approved of 'the worship (*cultum*) of their bodies, and of their holy ashes.' The veneration and worship given to the saints and their relics is maintained to be consistent with the worship given to God ; because the honour given to the king does not prevent a lesser honour being given to magistrates. It adds : ' Although Christians are said to adore (*adorare*) angels, by the example of the saints of the Old Testament, they do not give to them the same veneration which they bestow upon God ' (*Cat. Concil. Trid.*, pars iii. cap. ii.).

The Catechism explains the texts which speak of angels refusing such adoration to mean that angels declined to receive the honour due to God, although ready to accept inferior honour and reverence.

In the New Testament writings nothing is said respecting the duty of Christians to give honour and worship, even in a subordinate degree, to angels. This is remarkable, because those celestial beings are so frequently mentioned.

But if it were right to worship and pray to such beings, the apostles must have said something on that subject, especially when St. Paul writes to the Colossians (ii. 18) : ' Let no man beguile you of your reward in a

voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.' The passage is translated in the Revised Version: 'Let no man rob you of your prize by a voluntary humility and worshipping of the angels, dwelling in the things which he hath seen, vainly puffed up by his fleshly mind.'

Christ told Nathanael that he would see greater signs, namely, 'heaven opened, and the angels of God ascending and descending upon the Son of Man' (John i. 51). The allusion is to Jacob's dream (Gen. xxviii. 12) Christ is like the ladder which Jacob then saw, and the Saviour intimated that the angels of God would be under His control. They are 'ministering spirits, sent forth by the Head of the Church to do service for the sake of those who shall be heirs of salvation' (Heb. i. 14, R.V.). Hence it is recorded that on two occasions, when St. John was about to worship the angel which showed him wondrous things, he was distinctly forbidden to do so (Rev. xix. 10, xxii. 8, 9).

There are however several passages of the Old Testament which seem to justify believers offering up prayer to angels. Such, for instance, is the passage in which Jacob says: 'The Angel which redeemed me from all evil bless the lads.' Mention is also made in Zechariah i. 12 of an angel interceding on behalf of Jerusalem.

But those passages are easily explained from the context in which they are found. God revealed Himself as an angel (in appearance like a man) on several occasions. With the New Testament as a guide in the interpretation of the Old Testament we

may safely affirm that the Angel whose appearances are spoken of in the Old Testament was the Word before He 'was made flesh,' that is, Christ in His pre-incarnate or eternal spirit (Heb. ix. 14). That Angel is often directly identified with Jehovah (Gen. xxxii. 30; Exod. iii. 2-6; Josh. v. 14, 15, with vi. 2; Judg. vi. 11-14; Zech. iii. 1, 2, etc.). In Hosea xii. 3-5 it is said of Jacob, 'He had power with God; yea, he had power over the angel, and prevailed: he wept and made supplication unto Him: He found him in Bethel, and there He spake with us, even the Lord God of hosts; the Lord is his memorial.' The 'seven spirits which are before His [God's] throne,' in Revelation i. 4, symbolically signify the Holy Ghost in His fulness, as is proved by Revelation v. 6, where the Lamb is described as having 'seven horns (all power), and seven eyes (all knowledge), which are the seven Spirits of God sent forth into all the earth' (comp. Isa. xi. 1, 2, and Zech. iii. 9, and Zech. iv. 10). 'God giveth not the Spirit by measure unto Him' (John iii. 34; comp. Ps. xlv. 7, and cxxxiii. 2). Christ is called the Angel, or Messenger, of the covenant (the Hebrew word for angel is the same as that for messenger) in Malachi iii. 1. Hence, although angels and angelic ministration are spoken of in the New Testament, and especially in Hebrews i., the only mediator of the New Testament is in that epistle distinctly stated to be Jesus (Heb. xii. 24; comp. also v. 23; and see iv. 14-16).

Nothing is said respecting the invocation of the saints in the New Testament. But before the last book of the New Testament was written, many remarkable saints had passed from the ranks of the

Church militant into those of the Church triumphant. While the eleventh chapter of the Epistle to the Hebrews recounts incidents of faith in the lives of those of whom 'the world was not worthy,' no hint is given that men should have recourse to them in prayer. The writer of that epistle bids the Hebrews remember their past teachers, some of whom were apostles of our Lord and Saviour (comp. Heb. ii. 3, 4); but he does not say a word of invoking them in prayer. In Hebrews xiii. 7 the writer refers to those teachers who were dead. Hence the text is rendered in the Revised Version: 'Remember them that had the rule over you, which spake unto you the word of God: and considering the issue of their life, imitate their faith.' In verse 17 he speaks of those teachers who were still alive.

Hence the invocation of saints is not warranted by God's Word written. And is it necessary? No, for the Scriptures testify to Christ's willingness to hear (Matt. xi. 28; John xiv. 6, 13, xvi. 23, 24; Rom. viii. 15). 'We have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need' (Heb. iv. 15, 16; see also vii. 25, 26).

§ 6. Reverence paid to Images and to Relics. 1. *Religious use of images.*

(a) The Creed of Pope Pius IV. declares that 'the images of Christ and of the Mother of God, ever virgin, as well as of the other saints, ought to be had and retained, and due honour and veneration are to be given to them.'

The Council of Trent (xxvth session) teaches 'due honour and veneration' to images. It says: 'By the images which we kiss, and before which we uncover the head and bend the knee, we adore Christ, and venerate the saints whose image they bear.'

The Second Council of Nice—the Seventh General Council, according to the Roman reckoning—held A.D. 787, decreed 'to give them [the images in question] the salutation and honorary worship, not indeed the true *latria*, which, according to our faith, belongs to the Divine nature only.' See p. 121.

But Rome is inconsistent; for the *Roman Pontifical* directs that: 'the cross of the Legate [of the Holy See], because *latria* is due to it, shall be on the right hand'—*Pontif. Roman.* (Mechlin, 1845), vol. iii. tert. pars. p. 713: Ordo ad. recip. Process. Imperator. And St. Thomas Aquinas says: 'Since, therefore, Christ is to be adored with the worship of *latria*, it follows that His image is to be adored with the worship of *latria*.'—*Summa Theol.* 3rd part. *Quæst.* 25, art. 3.

(b) Dr. Di Bruno affirms that the reverence paid to holy images does not offend against the commandment of God. He argues that the words of the commandment are to be explained by the words that follow: "thou shalt not adore them (*non adorabis ea*), nor serve them" (Exod. xx. 4, 5, and Deut. v. 9). The meaning, therefore, clearly is: Thou shalt not make unto thyself a graven thing, or idol, for the sake of adoring it as a false god or idol. The words "bow down" in the Protestant version, instead of "adore," are calculated, unhappily, to mislead unreflecting persons. This commandment cannot be taken to condemn the use of images intended to promote the

honour and worship of our Lord Jesus Christ, the true living God, or the inferior honour due to the holy angels and the saints, as this is not worship of strange gods, and therefore not idolatry' (*Catholic Belief*, pp. 208, 209).

But the same word used in the Hebrew of Exodus xx. 4, 5, and Deuteronomy v. 9 is employed in Genesis xxiii. 7, 12, where it is narrated that Abraham *bowed himself* to the people of the land. Also of Jacob, *bowing himself* before Esau (Gen. xxxiii. 3), of Joseph's brethren *bowing down* before him (Gen. xlii. 6), etc. Moreover, in the service for Good Friday, in the Romish Missal, the priest at one time partly uncovers the cross, and exclaims, 'Behold the wood of the cross,' while the chorus answers, '*Venite adoremus.*' The priest afterwards completely uncovers it, and exclaims, 'Behold the wood of the cross upon which the salvation of the world hangs. Come, let us adore,' and taking off his shoes, kneels three times, and then kisses it, after which the clergy, and then the laity, thrice kneeling, adore the cross.

In the *Roman Pontifical*, the cardinals adore the pope sitting on the altar (see the medal on page 36).

(c) Two distinct things are forbidden by the Second Commandment, namely, (1) the making of a graven image of anything whatever for any religious purpose, and (2) secondly, all worship or reverence paid to such images (Exod. xx. 3-5). Men were accustomed on ordinary occasions to bow down to one another, as Jacob and his family did to Esau (Gen. xxxiii. 3, 6, 7), and the Israelites did to the Lord and the king (1 Chron. xxix. 20), and such respect is termed in Scrip-

ture, both in the Hebrew original and in the English version, '*worship*.' But all such veneration was distinctly forbidden to be shown to images or pillars (Lev. xxvi. 1), although the latter might occasionally be used as a sign that a place was holy (Gen. xxviii. 18; Isa. xix. 19). The prophetic writings are full of denunciations against idolatry (Isa. xlv. 9-20); idolaters are also denounced in the New Testament (1 Cor. vi. 9; Rev. xxii. 15), and St. John closes his First Epistle to the Church with: "Little children, keep yourselves from idols" (1 John v. 21).

Some have asserted that since Christ has become incarnate it is lawful for religious purposes to make images or pictures of Him as a Man, to keep Him in remembrance, and to enable us to fix our contemplations better on Him. But those who assert this cannot quote a single text of the New Testament where such permission is given. The same line of reasoning might be adduced in favour of the practice denounced under the Old Testament. For the Second Person of the Godhead frequently manifested Himself in human form, and was supposed, for a time, to be a man. The narratives of God's appearance to Abraham (Gen. xviii.), of His wrestling with Jacob (Gen. xxxii. 24-30), and others, prove this. (See other examples quoted p. 128.) But although God then manifested Himself in human form, the commandment distinctly forbade all attempts to make even human representations of the Deity.

(d) Dr. Di Bruno maintains that the second commandment 'was thus understood by the Jews, who, by the command of God, placed *two graven images of the cherubim* on the ark of the covenant (3 Kings

[1 Kings] vi. 23), and other images of angels in the Temple of Solomon (2 Paralip., or 2 Chron. iii. 10, 11). It is, in fact, thus practically understood also by those Protestants who have no scruple in making graven images, and even in setting them up in their places of worship' (*Catholic Belief*, p. 209).

The answer is simple. The cherubim were symbolical figures of gold, whose wings overshadowed the ark of the covenant (in which the tables of the law were kept). Their faces were directed toward the cover of that ark called 'the mercyseat' (Exod. xxv. 17-22), upon which the blood of atonement was sprinkled once a year (Lev. xvi. 14, 15). The glory of God, manifested above the cherubim, indicated that He was exalted over all creatures. Those cherubim were never beheld by the people, or by the ordinary priests or Levites. On the march, the holy vessels of the sanctuary were covered, and were not seen (Num. iv. 15, 19), and the ark of the covenant was probably also concealed (Num. iv. 5, 6; Exod. xl. 20, 21). Thus 'Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide' (Josh. vii. 6). The cherubim were never 'venerated.' The cherubim in 2 Chronicles iii. 10, 11, made by Solomon, were simply ornamental, and were also never seen by the people.

(e) The division of the commandments in use in the Romish Church, though possibly not originally intended for the purpose, has been utilized to conceal from her people the strictness of God's law. The commandments are set forth in full in comparatively few Roman catechisms. By the division in use in the Roman Church, the second commandment becomes the close

of the first; the tenth commandment is then divided into two, the ninth consisting of the clause, 'Thou shalt not covet thy neighbour's wife.' Dr. Di Bruno states that this division is as old as Augustine (Bishop of Hippo in the fifth century), mentioned in his *Questions on Exodus*, 17. It probably arose from the division of Deuteronomy v. 21 in the Hebrew Bible, where, to call attention to the fact that the clauses 'neither shalt thou covet thy neighbour's wife, neither shalt thou desire thy neighbour's house' (R.V., which is here verbally more correct), stand in a reverse order to that in Exodus xx. 17, the scribes (slavishly following the letter of the text before them) made the first clause a separate paragraph; and then, to preserve the number ten, included the second commandment in Deuteronomy in the first paragraph. The Lutherans have retained this Romish division, but the original form of the ten commandments is no doubt that in Exodus xx.

(f) Whatever definitions of idolatry may be given by some writers, Scripture regards any breach of the second commandment as idolatry. Hence the frequent denunciations (Lev. xvi. 1; Deut. iv. 15 ff., xvi. 22, xxvii. 15; 2 Chron. xxxiii. 7; Isa. xl. 18 ff.; Hab. ii. 18 ff.; Acts xvii. 29; Rom. i. 21-23; Rev. ix. 20. The sin of the Israelites at Sinai did not consist in making the image of any strange god, but in worshipping the true God through a symbol. Similar was the sin of Jeroboam, the son of Nebat, in setting up the calves in Bethel and at Dan. It was a worship of the true God in a forbidden way. So jealous was Hezekiah for the purity of worship that he broke in pieces the precious relic of the brazen serpent,

which Moses had made under God's express direction, 'for unto those days the children of Israel did burn incense to it; and he called it Nehushtan,' *i.e.* a piece of brass (see 2 Kings xviii. 4).

2. *The relics of the saints.* In its xxvth session the Council of Trent maintains that a 'due veneration and honour were owed to the relics of the saints.'

There are no traces in Holy Scripture of any veneration paid to the relics of the patriarchs or prophets. The bones of Joseph, though carried about for forty years, were never worshipped. In favour of the veneration due to relics, the case of the man raised up to life on touching the bones of Elisha (2 Kings xiii. 21) is quoted. But that incident, if part of the original book, stands completely isolated, and even that miracle did not lead to the worship of the prophet's bones. The Jews built and garnished the sepulchres of the prophets, but went no further (Matt. xxiii. 29-32). The touching of the hem of Christ's garment (Matt. ix. 20) was a sign of faith in Christ, but not a proof of any virtue in His clothes. Extraordinary was the faith of the people in Peter after the awful deaths of Ananias and Sapphira. But although they imagined Peter's shadow could heal the sick, the text does not state that as a fact (Acts v. 15, 16). Aprons were, indeed, on one occasion brought from the body of Paul (Acts xix. 11, 12); but if ever extraordinary miracles were required, it was at Ephesus, the great stronghold of magical arts.

It is impossible here to discuss the miracles said to be performed at the tombs of saints by the relics of martyrs, or at holy springs, etc. The power of 'faith-healing,' even among Hindus and Mohammedans,

as well as Roman Catholics, in certain kinds of bodily disease, need not be disputed. But neither the Old nor New Testament gives any warrant for Romish practices, such as those in our day at Knock in Ireland, or at Lourdes in France.

§ 7. **The Romish Doctrine of Purgatory.**  
The Council of Trent in its xxvth session affirmed



Medal struck in honour of Jubilee (Clement VII., 1525). The Latin inscription is, 'And the gates of heaven are opened.'

that there is a purgatory, and that 'souls detained there were helped by the suffrages of the faithful, but especially by the acceptable sacrifice of the altar.' It directed the bishops to take care that the sound doctrine concerning purgatory handed down by the holy fathers and the holy councils was 'believed, held, taught, and everywhere preached.' But it did not define that doctrine. It discountenanced

the 'more difficult and subtle questions which did not make to edification,' and prohibited all matters 'tending to superstition, or savouring of filthy lucre, and likely to create scandals and offences.'

The Catechism of the Council of Trent went further. It says: 'Moreover there is a purgatorial fire (*purgatorius ignis*) in which the souls of the pious tormented (*cruciatæ*) for a definite time are expiated, that an entrance may be opened for them into the eternal country, in which nothing stained can enter. And concerning the truth of this doctrine, the sacred Councils declare that it is confirmed by the testimonies of the Scriptures and by apostolical tradition; therefore it ought to be more diligently, and the oftener discoursed about by the parish priest, because we have fallen upon those times in which men do not endure sound doctrine.' (*Pars i., cap. vi. v.*)

There were evidently two parties in the Council of Trent, one more and the other less 'advanced' or 'superstitious'; and the latter ultimately prevailed.

Purgatory then may be defined to be a place of punishment after death, in which the souls of the faithful are detained until all stains of lesser or venial sin have been washed away, or until satisfaction has been made to Divine justice by undergoing the temporal punishment due for the greater sins (see p. 92).

The New Testament revelations mention no such place. Christ said to the thief on the cross who suffered on account of his grievous offences, 'To-day thou shalt be with Me in paradise' (Luke xxiii. 43). St. Paul makes no reference to it when speaking of the earthly house of this tabernacle being dissolved (2

Cor. v. 1-8). He speaks (Phil. i. 21-23) of departing to be with Christ, or of abiding in the flesh, but not of purgatory; and (Phil. ii. 10) refers to prayer offered up in the name of Jesus by those in heaven (angels), those on earth (men), and those under the earth (saints in paradise). Comp. Eph. iii. 15. In Hebrews ix. 27 he says, 'It is appointed unto men once to die, but after this the judgment.' 'Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them' (Rev. xiv. 13).

When Christ died, He descended to that part of Hades, or the *unseen world*, where the souls of the blessed await the resurrection day. That place is called 'paradise' (Luke xxiii. 43). Paradise is mentioned in 2 Corinthians xii. 4, where St. Paul relates how he was 'caught up into paradise,' probably identical with 'the third heaven' of the verse preceding. In Revelation ii. 7 Christ promises to give to him that overcometh 'to eat of the tree of life which is in the midst of the paradise of God.' This abode of the blessed dead is so named after 'the garden of Eden' spoken of in Genesis ii. and iii., where the old Greek translation known as the LXX. renders *garden* by *paradise*. Christ did not rise till the third day, but remained till then among the dead. He did not ascend to His Father until forty days after His resurrection (see John xx. 17; Acts i. 3). This is taught in Psalm xvi. 10, Acts ii. 31, and is referred to in Ephesians iv. 9, where St. Paul calls the place He 'descended into' by the name of 'the lower parts of the earth,' that is, the grave. (Comp. Ps. lxiii. 9, 10.)

We do not know what Christ effected among the

dead, for Scripture says little or nothing. The comparison of Hebrews xi. 40 with Hebrews xii. 23 may afford a few hints. The former text speaks of the saints who lived and died before Christ as 'not made perfect,' while the latter text, in reference to their state after Christ's resurrection, speaks of 'the spirits of just men made perfect.' The world beyond the grave is called, in Hebrew, *Sheol* (the *under-world*), which is often used in the Revised Version of the Old Testament. In the New Testament the expression used is *Hades*, the *unseen world*. 'Hell' in the Authorized Version, often means *the invisible world*, or *the place of departed spirits*, as Job xxvi. 6; Psalm cxxxix. 8; Isaiah xiv. 9; Ezekiel xxxi. 17, xxxii. 21; Matthew xi. 23 (where of Capernaum it is said, 'thou shalt be cast down to hell,' that is, utterly destroyed); see also Revelation i. 18, xx. 13-14. 'Hell,' or *Sheol*, often indicates *the grave*, as in Psalm ix. 17, lv. 15 (comp. Numbers xvi. 30-33, where it is translated '*the pit*'); Proverbs v. 5, xxiii. 14, xxvii. 20; Isaiah v. 14. [On Matt. xvi. 18, see p. 30.]

'Hell,' in the Authorized Version sometimes signifies the *place of lost souls*, as in Matthew v. 22, 29, 30; x. 28, xxiii. 15, 33; Mark ix. 43, 45, 47; Luke xii. 5; James iii. 6. But when used in that signification the word employed in the original is not *Hades*, but *Gehenna*, which name was originally Gehinnom, *the Valley of Hinnom*, where human sacrifices were offered to Moloch (2 Chron. xxviii. 3). That valley was defiled by Josiah (2 Kings xxiii. 10), and used as a place of burial (Jer. vii. 32). Sennacherib's army was buried there (Isa. xxx. 31-

33). The valley was called also *Topheth*, a *place of burning* (the dead), or perhaps rather a *place to be spit upon, abhorred*. On account of the reference to the Valley of Hinnom in Isaiah lxvi. 24, the word *Gehenna* was employed by the Jews to denote the place of future punishment.

According to the New Testament there is no necessity for purgatory. Souls may, indeed, be trained in paradise to understand more fully the love of God in Christ Jesus. But such training must be a blessing, unaccompanied with the pain and tortures which popular Romanism thinks of in purgatory. For St. Paul says, 'There is therefore now no condemnation to them which are in Christ Jesus' (Rom. viii. 1). The same apostle, further speaking of persons who had been guilty of the worst crimes, remarked, 'Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God' (1 Cor. vi. 11). And St. John assures us, 'The blood of Jesus Christ His Son cleanseth us from all sin' (1 John i. 7).

The consequences of sin no doubt remain, in many cases, even after repentance and forgiveness. Immorality may cause disease. The wound may smart long after it has been bound up; the broken limb will suffer pain in the process of healing. Penal consequences may naturally follow in the track of sin committed, whereby the enemies of the Lord have been given great occasion to blaspheme (see p. 94). But all such are endured only in this world; there is no warrant for any penal inflictions on believers beyond the grave, although there may be a loss

throughout eternity by reason of lives on earth not having been spent in the service of Christ. In other words, there may be degrees in happiness proportioned to the love of God shed abroad here in our hearts.

Texts quoted in favour of purgatory are :—

(1) 1 Corinthians iii. 13, 14, 15. 'Every man's work shall be manifest, for the Day [of the Lord] shall declare it, because it shall be revealed in fire: and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon: he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire.'

Romanists maintain that the work of that man will abide who is entirely free from sin, having died in 'a perfect state of grace,' while there exists for others 'the fire of purgatory.'

But the *fire* the apostle speaks of is that which shall accompany Christ's second coming. For, as St. Paul says in 2 Thessalonians i. 7, 8, the Lord Jesus shall be revealed from heaven 'in a flame of fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.' The fire of the day of Christ shall test *every man's work*—not only the work of the incompletely righteous; purgatory therefore cannot be meant. The apostle speaks of the work of ministers, whose converts, if any, will be their joy and crown of rejoicing in the presence of Jesus Christ, while if such workers for Christ have no such seals of their ministry (1 Cor. ix. 2) their work will be consumed, even though they themselves may individually be found among the saved.

(2) The second passage adduced is Matthew xii. 31, 32, in which our Lord asserts that sin against the Holy Ghost 'shall not be forgiven neither in this world nor in that which is to come.' The context of the passage is as follows: the Pharisees being unable to deny, as a matter of fact, the power of our Lord to cast out devils, ventured to ascribe the performance of those miracles to the power of Beelzebub. Our Lord then uttered the solemn warning that blasphemy against the Son of Man would be forgiven, but that blasphemy against the Holy Ghost was unpardonable. That is, Christ warned the Pharisees that though their blasphemy against Him might be pardoned, yet when men before whose eyes 'the powers of the world to come' (Heb. vi. 5) had been vividly displayed, dared to ascribe to Satan that which in their hearts they knew came from God, they were dangerously nigh committing an unpardonable sin.

Numerous citations are given by Lightfoot in his *Horæ Hebraicæ* (and later by Schöttgen and Wünsche), to prove that 'this world' in the phraseology of our Lord's day meant 'the times prior to Messiah's coming'; and 'the world to come' signified 'the times of the Messiah,' who was to introduce 'the time of reformation' (Heb. ix. 10).

In the New Testament 'the world to come' is used in that sense in Hebrews ii. 5 and vi. 5, and hence the above is the most natural explanation of our Lord's words in Matthew xii. 31. That passage therefore affords no proof of pardon after death, much less of a purgatory.

(3) Matthew v. 25, 26, is often quoted. The 'prison' mentioned there is explained by Roman theo-

logians to mean purgatory. But, as will be seen from its context, in that passage our Lord merely advises a man who has offended his fellow to seek at once to be reconciled to him, lest a favourable opportunity for reconciliation be lost, and he be condemned in a penalty which could never be paid. The passage has no reference to a prison after death, although the text is often quoted by preachers in that sense, by way of arguing from 'the less to the greater.'

(4) Great importance is attached to the passage in 2 Maccabees xii. 43, 44, where it is recorded that Judas Maccabeus offered a sacrifice for the sins of the dead. That is not the meaning of the Greek original, although it is the *interpretation* put upon the passage in the Latin Vulgate, and consequently in the Douay Version. The Greek records that Judas Maccabeus offered a sin-offering for his army. Judas feared that his army was involved in the guilt of idolatry, because idolatrous emblems or charms taken from the Jamnites were found on the persons of his soldiers who fell in battle. (Compare the story of Achan and the army of Israel in Joshua vii.) The writer of 2 Maccabees approved of prayers for the dead; but there is no proof that Judas Maccabeus offered up such prayers. The writer of 2 Maccabees, too, is inconsistent, because he records the fact that those men were slain because of their idolatrous practices, and yet speaks of Judas acting righteously because of the 'great favour laid up for those that died godly.' That text is not therefore a satisfactory proof of 'prayers for the dead'; and in no case proves a 'purgatory.' For no one who dies in a

mortal sin, like idolatry, can, in accordance with Romish doctrine, ever enter 'purgatory.'

§ 8. **Prayers for the Dead.** The question of prayers for the dead is inextricably mixed up with that of purgatory. But the two questions ought to be kept distinct. No instance occurs in the Old Testament of prayer for the dead. Isaiah speaks of the righteous dead as 'taken away from the evil to come,' and as entering 'into peace; they rest in their beds, each one that walketh in his uprightness' (Isa. lvii. 1, 2, R.V.). The Psalmist, speaking of the Lord showing him 'the path of life,' says: 'In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore' (Ps. xvi. 11).

In the Book of Wisdom, probably written between B.C. 150-100, which the Church of Rome regards as canonical (see p. 18), we read: 'The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die . . . but they are in peace' (Wisdom iii. 1, 2).

Yet it has been asserted that the Jewish practice of praying for the dead prevailed at the time of our Lord, and that our Lord must have offered up such prayers at the synagogue worship. But the strange fact has now been proved by M. Israel Levi that the Jewish prayers for the dead are not of a date earlier than the Crusades, and were an imitation of the usage in the Roman Catholic and other corrupt Christian Churches.<sup>1</sup>

<sup>1</sup> See M. Israel Levi's article on *La Commemoration des âmes dans la Judaisme* in the *Revue des Études Juives*, Juillet-Sept., 1894. A sketch of this article is given in our tract entitled

No Jewish inscription prior to the Christian era is yet known which contains prayers for the dead. The date of the Aden inscription cited by Dean Luckock in many editions of his work *After Death* as B.C. 282 is A.D. 718, *i.e.* one thousand years later.<sup>1</sup>

The Talmuds and the Midrashim contain distinct proofs that the practice of prayers for the dead did not exist until centuries after Christ.<sup>2</sup> On 2 Maccabees xii., see p. 144.

St. Paul's prayer for Onesiphorus in 2 Timothy i. 16-18, is claimed as an instance of such prayers in the New Testament. But it cannot be shown that Onesiphorus was dead when St. Paul penned that prayer. The apostle at the close of that letter sends a greeting to 'the house of Onesiphorus,' and not specially to Onesiphorus. St. Chrysostom affirms that Onesiphorus was at the time at Rome. Fabricius cites a tradition that Onesiphorus, years afterwards, was a bishop of Corone, in Messenia.

The context however throws another light upon the matter. In it St. Paul exhorts Timothy to firmness and fidelity; he reminds him that 'all they which are in Asia be turned away from me, of whom are Phygellus and Hermogenes' (v. 15); he then refers to Onesiphorus and his house in the verses quoted, and concludes, 'thou, therefore, my son, be strong in the grace that is in Christ Jesus.'

Onesiphorus, at the time the apostle wrote, may

*Prayers for the Dead*, published by the Church Association (No. 214), and sold at the office of that Association, 14, Buckingham Street, Strand, London, at 2d.

<sup>1</sup> See the pamphlet referred to in former note.

<sup>2</sup> Passages from the Talmud and Midrash are cited in the pamphlet already referred to.

have been among those who, like Demas, had temporarily 'forsaken him,' beguiled by false teachers. St. Paul did not, however, forget Onesiphorus' deeds in former days, and while hinting at the grief caused by the desertion of one who had long been his devoted adherent, prays that he may obtain mercy of the Lord in the great day. This explanation suits the context.

That the family of Onesiphorus were not involved in the defection of their chief member is probable from the salutation at the close of the epistle (chap. iv. 19). But the mention of 'the house of Onesiphorus,' without mention of Onesiphorus, is no proof that Onesiphorus was excluded from that greeting. There is a parallel instance in the mention made of 'the household of Stephanas,'<sup>1</sup> in 1 Corinthians xvi. 15. For Stephanas was certainly included in his 'house' or 'household' mentioned in those passages, and he is mentioned in 1 Corinthians xvi. 17, as alive and with St. Paul. The utmost therefore that can be said with regard to Onesiphorus is that he may have been absent from his family when St. Paul sent the greeting at the close of his Second Epistle to Timothy.

There is, therefore, not a particle of proof that the prayer for Onesiphorus was a prayer for a dead man; and the entire castle of cards erected on this solitary text accordingly falls to the ground.

Some have ventured to adduce Revelation vi. 10,

<sup>1</sup> The Greek is (τὸν Στεφανᾶ οἶκον, 1 Cor. i. 16), corresponding with τῷ Ὀνησιφόρου οἴκῳ of 2 Timothy i. 16 and iv. 19, which is mentioned under an equivalent expression (τῇ οἰκίᾳ Στεφανᾶ) in 1 Cor. xvi. 15.

where the souls of the martyrs are represented as crying for vengeance on their murderers. That passage can not be taken literally. It would be strange if the New Testament martyrs continually prayed for vengeance, and longed for the day of the punishment of their adversaries! That was not the spirit exhibited by Christ, nor by His first martyr Stephen! But that is not the meaning of the passage. Under the Old Testament arrangements, the blood of the victims used to be poured out at the base of the altar. Hence the Jews spoke of the blood of the prophets, and of sufferers for God, as lying under the altar, which was regarded as, in some aspects, God's throne. Abel's blood is represented in Genesis iv. as crying unto God from the ground. The blood of Jesus, which was shed for sin, and to take away sin, 'speaketh better things than that of Abel' (Heb. xii. 24), because it cries out for mercy, and not for vengeance. But the blood of the martyrs shed on earth is repeatedly said to cry out for vengeance; and the cry for vengeance in Revelation vi. 10 is represented as answered in the horrors connected with the opening of the sixth seal (Rev. vi. 12-17).

We have lastly to touch briefly on the celebrated passage in 1 Peter iii. 18-20.

'For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.'

The Revised Version is : ' Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God ; being put to death in the flesh, but quickened in the spirit ; in which also He went and preached unto the spirits in prison, which aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a building.'

The most important difference in the latter version is that the words ' quickened in the spirit ' are substituted for the phrase ' quickened by the Spirit ' in the Authorised Version ; the latter was often explained to mean, ' made alive by the Holy Spirit,' whereas the text really speaks of Christ's ' spirit ' as contrasted with His ' flesh.'

The Douay, or Roman Catholic, Version is as follows : ' Because Christ also died once for our sins, the just for the unjust ; that He might bring us to God, being put to death indeed in the flesh, but enlivened in the spirit. In which also coming He preached to those spirits that were in prison : which had been some time incredulous,' etc.

This passage has undoubtedly been supposed by many theologians (Protestant as well as Roman Catholic) to refer to a preaching of Christ in the invisible world previous to His resurrection. Such a supposition is unnecessary. St. Peter plainly refers to a *fact well known*, and not to a *new* fact then for the first time revealed to him by the Holy Spirit, and made known in this passage for the first time to the Church of God. No preaching of Christ in the unseen world is anywhere else referred to in Scripture. By the *spirit*, in 1 Peter iii. 18, there is indeed no

doubt that the *Spirit of Christ* is meant, and not the *Holy Spirit*, under whose influence Noah warned the sinners of his day of their approaching doom, exhorting them to repentance (Heb. xi. 7), for which reason he is styled in 2 Peter ii. 5 'a preacher of righteousness.' And, though as critical interpreters we must call attention to the fact that just as '*the flesh*' spoken of in the passage is 'the flesh of Christ,' so '*the spirit*' there mentioned must be the spirit of Christ; yet, practically considered, the teaching of the passage is the same, or nearly so, as that set forth in the Authorized Version. Christ in His Spirit, *i.e.*, as the pre-incarnate Word—whose 'eternal spirit' is spoken of in Hebrews ix. 14,<sup>1</sup> often appeared in human form to the patriarchs. He went in that 'eternal spirit' (comp. the expression 'came down' in Gen. xi. 5-7) and preached to the sinners before the flood whether through Noah, or by some special manifestation, as the Angel of the Covenant (comp. Judg. ii. 1-5, which some understand thus), is a matter of little consequence, and concerning which nothing can be asserted positively.

The text states that the spirits of those men who then despised the longsuffering of God are now in prison (the prison of Gehenna, Isa. xxiv. 21-23), because of that disobedience in the days of Noah,

<sup>1</sup> Bp. Westcott in his *Commentary on Hebrews*, well remarks: 'In men the "spirit" is, as has been said, that by which they are capable of connexion with God. But in Christ, who did not cease to be the Son of God by becoming man, the "spirit" is to be regarded as the seat of His Personality in His human Nature. So far the πνεῦμα αἰώνιον [the "eternal spirit"] included the limited πνεῦμα ["spirit"] of the Lord's humanity. This πνεῦμα, having its own proper existence, was in perfect harmony with the πνεῦμα αἰώνιον.'

which caused God to send the flood on the world. 'The spirits in prison' can as well mean 'the spirits now in prison' (Rev. xx. 1-3, 7; Matt. v. 25; 2 Pet. ii. 4; Jude 6) as 'the spirits who were in prison' at the supposed time of Christ's preaching.

The dead to whom the Gospel had been preached in 1 Peter iv. 6 were believers who, like their Lord, suffered death for His sake, and were judged according to men 'in the flesh.' They were thus made 'partakers of the sufferings of Christ' (1 Pet. iv. 13), in order that they might be made alive 'according to God,' like Christ, 'in the spirit.'<sup>1</sup>

§ 9. On Fasting. No command to fast is to be found in the New Testament. But our Lord, in the Sermon on the Mount, speaking to such as were then accustomed to fast, says: 'When thou fastest, anoint thine head and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly' (Matt. vi. 17, 18).

There was but one fast enjoined by Divine authority in the Old Testament, namely, 'the fast' on the great day of atonement (Lev. xvi. 29-31), which is referred to in Acts xxvii. 9. Other fasts were, however, enjoined on special occasions by the direction of the authorities in the Jewish Church or State (e.g. Jer. xxxvi. 9). After the destruction of the Jewish State, more frequent fasts are spoken of (Zech. vii. 5). But

<sup>1</sup> In my volume of *Biblical Essays*, published by T. and T. Clark in 1886, a full examination is given of that passage, with a discussion of the passages alluding to the subject in the writings of the early Fathers, as Hermas, Clement of Alexandria, and others. The fourth essay in that work was written in reply to Dean Plumptre's book on the *Spirits in Prison*.

when the Lord was inquired of concerning those fasts, the answer given by the prophet was that they were neither enjoined nor forbidden. Persons were therefore free to observe those fasts or not, according as they might find the observance beneficial or otherwise. But those observances were not meritorious in the sight of God (Zech. vii. 5 ff.).

There is moreover even more distinct teaching on this subject in the Book of Isaiah.

The Lord there asks (chap. lviii. 5-7), 'Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him; wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness; to undo the heavy burdens? . . . Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?'

Christ gave the following directions with regard to the times most suitable for fasting:

'Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then shall they fast' (Matt. ix. 15).

This passage of the Gospel is explained by the Church of England in her Homily on Fasting—part 2—as follows:

'Ye shall note, that so long as God revealeth His mercy unto us, and giveth us of His benefits, either spiritual or corporal, we are said to be with the

Bridegroom at the marriage. . . . But the marriage is said then to be ended, and the bridegroom to be gone, when Almighty God smiteth us with affliction, and seemeth to leave us in the midst of a number of adversities. So God sometimes striketh private men privately with sundry adversities, as trouble of mind, loss of friends, loss of goods, long and dangerous sicknesses, etc. Then it is a fit time for that man to humble himself to Almighty God by fasting, and to mourn and bewail his sins with a sorrowful heart. . . . Again, when God shall afflict a whole region or country with wars, with famine, with pestilence . . . and such other like calamities, then is it time for all states and sorts of people . . . to humble themselves by fasting, and bewail their sinful living before God.'

This statement can be illustrated from Scripture histories.

David fasted when his child was sick (2 Sam. xii. 16); Esther, with her maidens, fasted ere she went in to Ahasuerus (Esth. iv. 16); Ezra fasted at the river of Ahava (Ezra viii. 21); 'Daniel set himself to seek by prayer and fasting' (Dan. ix. 3). Christ said of certain demons, 'This kind goeth not forth but by prayer and fasting' (Matt. xvii. 21). The oldest Greek MSS. omit that verse, and it is omitted in the Revised Version. In the parallel in Mark ix. 29, the concluding words 'and fasting' are also omitted in the Revised Version, on the authority of the best MSS. Prior to the solemn ordination of elders, Paul and Barnabas 'prayed with fasting' (Acts xiv. 23).

Our Lord, indeed, fasted forty days and forty nights, as did Moses on two occasions on Mount

Sinai (Exod. xxxiv. 28 ; Deut. ix. 9, 18), and Elijah on Mount Horeb (1 Kings xix. 8).

But our Lord did not experience any pangs of hunger during that time. St. Matthew says, 'He was afterward an hungred' (Matt. iv. 2). St. Mark does not mention the fasting at all (Mark i. 12, 13). St. Luke says of those days, 'And when they were ended, He afterward hungred.' The forty days of our Lord's fast therefore seem to have been spent in rapt ecstasy and contemplation.

Fasting therefore appears to be of value only when employed for the purpose of giving oneself up to continuous prayer.

Abstinence from special kinds of food is nowhere enjoined or recommended in any part of Scripture. St. Paul alludes to the 'commanding to abstain from meats' as a mark of the apostasy (1 Tim. iv. 3), and a sign of weak faith in those persons who attach importance to such trifling matters. 'The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost' (Rom. xiv. 17 ; see the whole of that chapter).

It is of importance to note what the Church of England says respecting the prohibition of eating meat on fast days, prescribed by the statute 2 and 3 Edward VI. c. 19, and alluded to in 'the Tables and Rules' attached to the Book of Common Prayer which mentions 'the Fasts, and Days of Abstinence to be observed in the year.'

The Homily on Fasting, part 2, distinctly states (as does the statute itself) that that law was framed for political reasons. It was 'in consideration of the maintaining of fisher-towns bordering upon the

seas, and for the increase of fishermen, of whom do spring mariners to go upon the sea, to the furnishing of the navy of the realm. . . . Such laws of princes and other magistrates are not made to put holiness in one kind of meat and drink more than another, to make one day more holy than another, but are grounded merely upon policy,' namely, as afterwards explained, for 'the increase and support of the English navy, and for 'the sooner reducing of victuals to a more moderate price, to the better sustenance of the poor.'

§ 10. Clerical Celibacy, Vows of Virginity, Extreme Unction. Space compels us to notice in the briefest manner some other points of the Roman system.

1. *The celibacy of the clergy.* It is strange that Rome should strenuously insist upon forbidding marriage to her clergy, when it is expressly permitted in Holy Scripture. Christ called Peter to be an apostle when he was a married man (Matt. viii. 14). The Apostle Paul seems to have been at one time a member of the Jewish Sanhedrin, and must then have been a married man. In Acts xxvi. 10, 'voice' should be rendered 'vote,' as in the Revised Version. As a widower he asserts his right to be married, like other apostles, the brethren of the Lord, and like Peter (1 Cor. ix. 5). Under the peculiar circumstances at Corinth, Paul recommends the unmarried state (1 Cor. vii. 25-40). That recommendation was not to the clergy, but to the laity. In the pastoral epistles, Paul speaks of marriage as required in presbyters or bishops (1 Tim. iii. 2-4), and in deacons (2v. 10-12). Similar directions are given in Titus i. 6. 'For-

bidding to marry' is a mark of the apostasy (1 Tim. iv. 3), and the Church has no right to lay a burden on clergy or laity which its Lord has not laid (Matt. xix. 11). No such yoke was laid upon the priests in Old Testament times, and the Old Testament prophets were generally married men.

2. *Vows of virginity or celibacy in general.* The Lord prayed for His people, not that they should be taken out of the world, but kept from the evil (John xvii. 15). Christians are to remain in the world, and to shine there as lights (Matt. v. 14-16). No monasteries or nunneries existed in Old Testament days; nor are they recommended in the New Testament. Marriage is commended in Scripture, and virginity is not regarded as essentially a higher state, though to be preferable in individual cases (Matt. xix. 12; 1 Cor. vii. 7). The unscriptural idea concerning the merit of virginity was early introduced into the Christian Church from Gentile sources. The Council of Elvira, in Spain (A.D. 305), was the first which enacted canons concerning clerical celibacy; but the struggle in favour of freedom lasted for centuries.

3. *Extreme Unction* is the last anointing given to the dying. It is regarded as one of the seven sacraments, and administered by a priest anointing with holy oil the eyes, ears, nostrils, mouth, hands and feet, repeating the formula, 'The Lord, through this holy unction ☩ and His own most gracious compassion, forgive thee whatsoever sin thou hast committed'—the words, 'by seeing,' 'by hearing,' 'by smelling,' 'by tasting and talking,' 'by touching,' and 'by going,' being used suitably to each part anointed.

The texts, Mark vi. 13 and James v. 14, 16, are cited as proofs. But the anointing spoken of in Mark was performed for the healing of the body, while extreme unction is administered for the healing of the soul, and never administered unless the death of the person is expected. Even Cardinal Bellarmine says the apostles had not then been made priests (see p. 66), and could not administer such a rite. The anointing in James v. was for the healing of the body; and probably oil is only mentioned there because it happened to be one of the most common remedies employed at that time (comp. Luke x. 34). St. James' direction is that in case of sickness united prayer ought to be had recourse to for the needs of the soul, at the same time that remedies are employed to remove the sickness of the body. Whatever may be the precise meaning of St. James's direction, it is certain that no mention is there made of a sacrament of Extreme Unction.

## SUPPLEMENTARY NOTE TO PAGE 102.

In a Spanish copy of the Indulgence given on p. 103, just procured from Spain, the measure is said to be "preserved in a convent of Loreto in the kingdom of Italy, in which city is preserved her Most Holy House, brought miraculously by the hands of the angels from Jerusalem." The wording of the Spanish copy is in other respects the same as the Italian translated on p. 102 n.

The Indulgence depicted in the frontispiece was sold by Tetzl, commissary for Archbishop Albert of Mainz and Magdeburg, acting under the Bull of Leo X. (p. 98). To secure its benefits the possessor was required to obtain priestly absolution. A facsimile of this Indulgence is also given by Köstlin in *Luther's Leben*, 1885.

# TEXTS NOT MERELY QUOTED, BUT EXPLAINED.

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